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God's Plan

- - OR - -

Redemption

AND Salvation

HARRIS

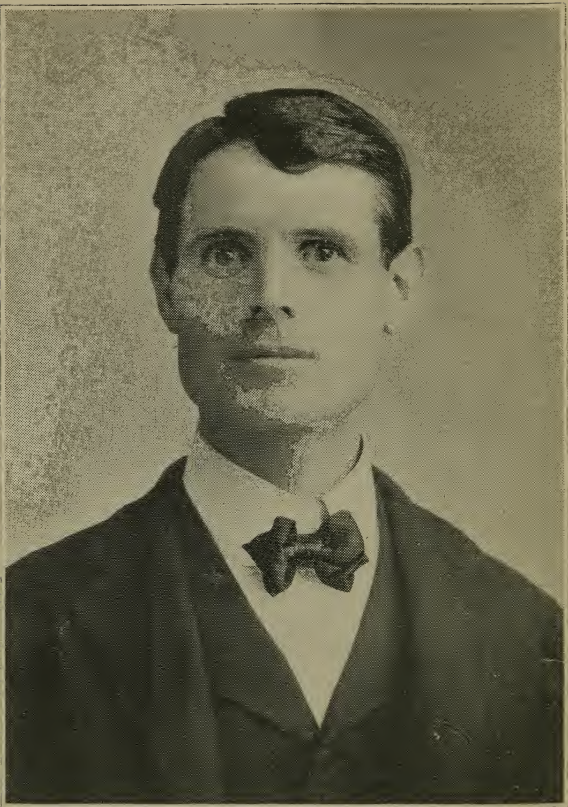


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*Yours in Christ,
John W. Harris*



GOD'S PLAN OR REDEMPTION AND SALVATION

By
John W. Harris
Evangelist

IN
FOUR
PARTS

A Pocket Reference
Book for Bible Stu-
dents of Holiness.

The Plan of God for
Man's Restoration
to the Holy State.

A Worker's Manual
for Holiness Workers.

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DEDICATION.

This little volume is dedicated to my loving Savior who has redeemed us; to his holiness children who are seeking for the truth; to my fellow laborers who are sacrificing their lives for the cause of Christ, and to the faithful companion of my life and work.

MOTTO.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

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PREFACE.

Believing that a small reference and text book upon the most important doctrinal teachings of the Bible, also other information for Bible students, would be useful, and desiring to induce a more systematic study of the word of God, than is usually given by Bible readers in the holiness movement, we have been pressed to send forth this little volume in the vineyard of the Master.

We have no misgivings about the results of our efforts for the Lord. Time and eternity only will tell what good has been accomplished in the loving service for Christ. Our desire and prayer is, that it will be a useful means in God's hands to bring men to Christ, and to establish them in his service.

It was our first intention to give scriptural references upon a few subjects not clearly stated by holiness workers; viz., The New Birth, Regeneration, Saved, etc., but considering that it would not be complete *per se*, it has been enlarged so that it will cover in brief the plan of Redemption and Salvation.

Its object will be: To get young Bible stu-

dents to search the scriptures. Jno. 5:39.

To study systematically, 2 Tim. 2:15.

To grow in knowledge of the Lord Jesus Christ, 2 Pet. 3:18.

To become established, Prov. 4:25, 26.

To use his word to convince gainsayers, Eph. 6:17; Tit. 1:9.

God expects each one of his children to be students of his word, to be able to search and study for himself and tell others what God said about his wonderful love to the world, Jno 3:16.

Many novices (1 Tim. 3:6) claiming they are preachers sent by God, are going out without any previous preparation in studying God's word and by only testifying to a personal experience of salvation, are trying to convince sinners of Christ and his power to save. These soon become fanatical in their statements. Their followers become the same, and thus the leader is glorified instead of Christ, bringing reproach upon the cause they profess to represent.

This class do not love God's word, and only move by feeling, and that worked up, many times through excitement, thus, duty, obligation, obedience and faith are delegated to take a lower seat. And faith becomes dead because of the lack of works. Any statement made contrary to God's word is of the devil.

The gospel of Christ is the convincing power. Rom. 1:16.

Paul mightily used the word of God to con-

vince sinners of pardon and believers of sanctification.

The servant of God must be "apt to teach." 1 Tim. 3:2. And instruct in the way of righteousness. Jer. 23: 28-31; 2 Tim. 4:1-4.

Every competent Christian will read and study the Bible daily and instruct the children to do so. Matt. 4:4. We need this to know how to live godly in this present world. Tit. 2:10-14.

Once a year if it is possible, the Bible should be read through consecutively. There has been appended to this book an outline of daily reading by which this can be accomplished, if followed out.

Study each book separately and unitedly. This book is only intended to show a systematic and logical method of studying the Bible.

There has been added a manual for Christian workers, in which some of the most practical questions usually met, are answered by the scriptures.

"And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord, Jesus Christ. Faithful is he that calleth you, who also will do it." 1 Thes. 5:23, 24.

THE AUTHOR,

Springfield, Ohio, Feb. 6, 1903.

KEY TO ABBREVIATIONS OF THE BOOKS OF THE BIBLE.

OLD TESTAMENT.

Gen.—Genesis	Eccl.—Ecclesiastes
Ex.—Exodus	Songs—Songs of Solomon
Lev.—Leviticus	Ia.—Isaiah
Num.—Numbers	Jer.—Jeremiah
Deut.—Deuteronomy	Lam.—Lamentations
Josh.—Joshua	Ezek.—Ezekiel
Judg.—Judges	Dan.—Daniel
Ruth	Hos.—Hosea
1 Sam.—1 Samuel	Joel
2 Sam.—2 Samuel	Amos
1 Kgs.—1 Kings	Obd.—Obadiah
2 Kgs.—2 Kings	Jon.—Jonah
1 Chron.—1 Chronicles	Mic.—Micah
2 Chron.—2 Chronicles	Nah.—Nahum
Ezra	Hab.—Habakkuk
Neh.—Nehemiah	Zeph.—Zephaniah
Est.—Esther	Hag.—Haggai
Job	Zech.—Zechariah
Ps.—Psalms	Mal.—Malachi
Prov.—Proverbs	

NEW TESTAMENT.

Matt.—Matthew	1 Tim.—1 Timothy
Mk.—Mark	2 Tim.—2 Timothy
Lk.—Luke	Tit.—Titus
Jno.—John	Philemon
Acts	Heb.—Hebrews
Rom.—Romans	Jas.—James
1 Cor.—1 Corinthians	1 Pet.—1 Peter
2 Cor.—2 Corinthians	2 Pet.—2 Peter
Gal.—Galatians	1 Jno.—1 John
Eph.—Ephesians	2 Jno.—2 John
Phil.—Philippians	3 Jno.—3 John
Col.—Colossians	Jude
1 Thes.—1 Thessalonians	Rev.—Revelation
2 Thes.—2 Thessalonians	

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GOD'S PLAN.

PART I. Redemption.

Chapter 1. REDEMPTION.

Redemption is the procuring of God's favor by the sufferings and death of Christ: the ransom or deliverance of sinners from the bondage of sin and the penalties of God's violated law. Redemption obtains for a man a complete restoration to the original state that he occupied before the fall. It also includes that glorified state of the body that would have been received finally by man, if he had not sinned.

It sometimes signifies the procuring of deliverance both from the guilt and power of sin by pardon and sanctification, Eph. 1:3-13; sometimes it is taken for the whole work of a sinner's salvation, comprehending all things that belong to it, Heb. 9:12.

The last act of our redemption secures for us the resurrection of our bodies, after which the saints shall be glorified as the sons of God, their

souls and bodies being reunited, Luke 21:28; Rom. 8:23; Eph. 4:30.

PLAN OF REDEMPTION.

The atonement by Christ for:

Justification or pardon. Col. 1:14; Eph. 1:7; Rom. 3:24; Heb. 9:15.

Sanctification. 1 Cor. 1:30; Heb. 9:12-14.

Resurrection. Hos. 13:14; Eph. 1:14; 1 Cor. 1:30; Rev. 14:4.

I. PRIMITIVE STATE OF MAN.

Man in the beginning was created in the image and likeness of God. Gen. 1:26, 27; 5:1.

God made him a living soul. Gen. 2:7; 1 Cor. 15:45.

He had access to the tree of life, which would make him live forever. Gen. 2:9; 3:22-24; Rev. 2:7; 22:2.

He was ruler over all things upon the earth. Gen. 1:28-30; Ps. 8:4-8.

He was a son of God. Lk. 3:38.

He had the privilege of talking with God. Gen. 3:8-19.

He was given a paradise in which to live. Gen. 2:8-25.

2. THE TEMPTATION AND FALL.

The commandment of God. Gen. 2:16, 17.

The temptation. Gen. 3:1-5.

Breaking the commandment. Gen. 3:6.

Deceit. Gen. 3:7-10; Job 31:33.

Condemnation. Gen. 3:11-19.

Execution. Gen. 3:22-24.

3. RESULTS OF THE FALL.

(a) All the human race included in the fall. Rom. 5:12, 14, 17, 18, 19; 1 Cor. 15:21, 22.

(b) All passed under the law of sin and death. Rom. 3:9; 5:13, 17; Gal. 3:22.

(c) The ground was cursed for man's sake. Gen. 3:17, 18.

(d) All became transgressors. Rom. 3:23; 5:12.

(e) *Death of the soul.* Ezek. 18:4, 20; Rom. 6:23.

This is a separation from the life of God in this present world. 1 Jno. 3:14; 5:12; Jno. 5:24, 26; 1 Tim. 5:6; Eph. 4:18.

If the soul remains unrepentant in this life, there will be a perpetual separation of man from God's heavenly presence and glory, to be tormented forever, together with the devil and his angels, which is termed the second death. Rev. 2:11; 20:10, 14; 21:8.

(f) *Body's death.* God said unto Adam, "Of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17. A day with the Lord is as a thousand years. 2 Pet. 3:8. Adam lived only nine hundred and thirty years. Thus, Adam died before the completion of the one-thousandth year, or in the day of the

Lord, and the curse of the death of the body passed upon all men. 1 Cor. 15:22.

The scriptures have given us the record of two only who have been exempted from the death of the body: Enoch. Gen. 5:24; Heb. 11:5. Elijah: 2 Kgs. 2:11.

Many more are promised exemption from the death of the body at the first general resurrection. 1 Thess. 4:17; 1 Cor. 15:51, 52.

(g) Loss of sonship. We must be born again, or from above. Jno. 3:3-7; Rom. 8:14; 1 Pet. 1:23.

(h) Loss of communing with God. Ps. 66:18; Jno. 9:31.

(i) Inability of doing good within ourselves. Jer. 13:23; Job. 14:4; Isa. 64:6; Mk. 10:18; Rom. 3:12.

Chapter II.

COMMANDMENTS. Matt. 5:19.

Commandments of omission. To keep from transgressing the law; to keep from sinning.

Commandments of commission. To do service for God.

All the commandments of God are contained in two great commandments:

1. Love to God. Matt. 22:37, 38.
2. Love to man. Matt. 22:39; Lk. 10:27. See Christian love, Chapter XXV, b.

THE TEN COMMANDMENTS.

First four pertain to man's love for God. Ex. 20:3-11; Deut. 5:7-15.

The other six pertain to man's love for man. Ex. 20:12-17; Deut. 5:16-21.

To keep them is the whole duty of man. Eccl. 12:13; Deut. 10:12, 13.

They must not be broken or we must not teach men to do so. Matt. 5:19; Jas. 2:10.

Life comes by keeping them. Matt. 19:17; Rev. 22:14.

This is the test of our love for God. Jno. 14:15, 21, 23; 2 Jno. 6.

Jesus is known by it. 1 Jno. 2:3, 4.

They are easy to keep. I Jno. 5:3; Matt. 11:30.

Blessing follows the keeping of them. Lk. 11:28; Prov. 13:13; 19:16; Eccl. 8:5.

Special commands to keep them. Num. 15:40; Deut. 6:25; 15:5; 28:1, 15; 30:8.

The word law is sometimes used and has reference to the commandments of God, while in other places of the scriptures it has reference to the Mosaical law of ordinances and sacrificial offerings as showing forth the atonement of Christ.

Care must be used in Bible study to designate to which is being referred, as the latter was fulfilled in Christ, and thus the shadow passed away. Heb. 10:9.

The Ten Commandments is the constitution of God's kingdom, to which all the distinct commandments refer, and upon which all the special commandments are based.

Chapter III.

SINS. Ezek. 18:4.

There are two classes of sins referred to in the scriptures:

First—The sins of commission.

The transgression of the law. I Jno. 3:4; Rom. 4:15.

All unrighteousness. I Jno. 5:17.

Second—The sins of omission.

He that has the knowledge to do good, and does not do it. Jas. 4:17.

Whatsoever is not of faith. Rom. 14:23.

CONSEQUENCES OF SINNING.

DEATH. Ezek. 18:4, 20; Rom. 6:23; Jas. 1:15.

Death is the absence of life.

In Jesus alone is life. Jno. 1:4; 5:26; 11:25; I Jno. 1:2; 5:11.

Spiritual death is the absence of God from a soul in this life. I Tim. 5:6; I Jno. 5:12; Eph. 4:18.

Body's death is spoken of as a sleep for the Christian. Acts 7:59, 60; Jno. 11:11-14; I Thes. 4:13.

The soul's eternal death is everlasting ser-

aration from the life of God. Rev. 20:6, 12-14; 21:8. See on Hell and punishment.

ALL HAVE SINNED.

Rom. 3:23; 5:12; 1 Jno. 1:10.

The condition of those who sin.

(a) Servants of sin (inbred). Jno. 8:34; Rom. 6:16, 20; 2 Pet. 2:19.

(b) Abide in death. Jno. 3:36; 1 Tim. 5:6.

SPECIAL SINS MENTIONED.

SINS OF LUST.

Adultery—An unlawful intercourse of those who are married. Ex. 20:14; Matt. 5:27, 28; 15:19; 19:9; Mk. 10:6-12; Prov. 6:23-35; 7:1-27.

Fornication—An unlawful intercourse of the unmarried. Matt. 5:32; 1 Cor. 6:13; Eph. 5:3; Col. 3:5; 1 Cor. 7:2; Prov. 9:13-18.

Unnatural Affection—Inordinate affection, evil concupiscence, an unlawful desire for that which is sinful; that desire of fulfilling the lusts of the flesh. Rom. 1:31; 2 Tim. 3:3; Col. 3:5.

Covetousness—An unlawful desire for that which is injurious and sinful; a desire for that which God has not seen fit to promise us. This is termed idolatry. Col. 3:5; Eph. 5:3; Rom. 1:29; Lk. 12:15; Ex. 20:17; 1 Tim. 6:10; Heb. 13:5.

Idolatry—Setting the heart's affections upon anything to the detriment of the proper worship of God. Ex. 20:2-5; 22:20; 23:13; 1 Cor. 10:7,

14; 1 Jno. 5:21; 1 Sam. 15:23.

Stealing—Robbing—Obtaining by secret resort that which does not belong to us. Ex. 20:15; Eph. 4:28; Zech. 5:3; also withholding from others that which rightfully belong to them. Mal. 3:8, 9.

False dealing, usury, defrauding—Taking advantage of the helplessness or ignorance of others by not giving value received. Lev. 19:11, 13; Deut. 23:19; 1 Thes. 4:6; Mk. 10:19.

Revelling, worldly pleasures—Engaging in amusements that take our minds off of God and his work and placing them on light and frivolous things in which there is no profit, and do not advance the cause of Christ. Gal. 5:21; Rom. 12:2; 15:1, 2; 1 Pet. 4:3; 1 Tim. 5:6; Jas. 5:5; 4:4; 1:27; 2 Pet. 2:13; 1 Jno. 2:15-17; 2 Cor. 4:4; 6:14-18; Matt. 6:24.

Drunkenness—Partaking of that within our bodies which destroy their usefulness, brings our minds into slavery, and places us in a position of brutes; drinking spirituous liquors that will intoxicate; the use of any narcotic that unfits us to properly glorify God. Gal. 5:21; Eph. 5:18; Rom. 13:13; Ia. 5:22; Prov. 23:29-32; 20:1.

Filthiness, uncleanness—The partaking of that which though not unclean and filthy in itself yet produces filthiness and uncleanness by the use of it. Jas. 1:21; Eph. 5:3, 4; 2 Cor. 7:1; 1 Thes. 4:7; Col. 3:5; Gal. 5:19.

SINS OF DISPOSITION :

Hatred—An intense dislike—of God. Rom. 1:30; Jno. 15:24—of man. Lev. 19:17; 1 Jno. 2:9, 11; 4:20; 2 Tim. 3:3—of righteousness. Ps. 34:21; Jno. 3:20.

Wrath—Violent anger. Prov. 19:19; 1 Tim. 2:8.

Anger—A strong passion of displeasure, antagonism or emotion. Matt. 5:22; Eph. 4:26, 31; Col. 3:8.

Malice—Ill will; a spirit delighting in the misfortune of another. Prov. 17:5; 24:17; 1 Cor. 5:8; 14:20; Col. 3:8; Tit. 3:3; 1 Pet. 2:1.

Bitterness—Hatred. Eph. 4:31; Heb. 12:5.

Envy—Discontent at the good fortune of another accompanied with a degree of hatred, and a desire to obtain an equal advantage. Rom. 13:13; Gal. 5:21; 1 Tim. 6:4.

Grudging—Sullen malice. Lev. 19:18; 2 Cor. 9:7; Jas. 5:9; 1 Pet. 4:9.

Implacable—Not to be appeased. Rom. 1:31.

Emulation—Rivalry; exalting one's self above another for a false purpose. Gal. 5:20.

Pride.—Conceit; inordinate self-esteem. Prov. 8:13; 6:17; 15:25; 16:5, 18; 21:4; Ps. 31:23; 40:4; 101:5; 138:6; Jas. 4:6; 1 Pet. 5:5.

Vanity—Falsity, emptiness, conceit. Eph. 4:17; Job 35:13.

Respect of person. Lev. 19:15; Deut. 1:17; Jas. 2:1-9.

Boasting—Bragging; to vaunt one's self. 2 Tim. 3:2; Jude. 16.

SINS OF CONVERSATION:

Tale bearing, whisperers, backbiters—talking to the injury of a person's good character in the presence of others, out of the hearing of the person talked about. Lev. 19:16; Prov. 11:13; 20:19; 6:19; 26:20; 18:8; 1 Tim. 5:13; 1 Pet. 4:15.

Lying—False swearing, false accusation, deceit, untruthful words or acts; affirming falsely by oath; to falsely accuse; the act of deceiving. Prov. 6:16-19; 12:22; Lev. 19:11, 12; Jas. 5:12; Lk. 3:14.

Blasphemy—Unholy irreverence of God; speaking lightly of God's word or work. Mk. 3:29; Matt. 12:31; Jas. 2:7.

Profanity—Profaning the name of things of God by word or act. Ex. 20:7; Lev. 18:21; 19:12; 20:3; 21:6.

Filthy conversation—Godless indecent language. 2 Pet. 2:7; 1 Cor. 15:33; Eph. 4:29; Col. 3:8.

Jesting and foolish talking—Light frivolous conversation. Eph. 5:4.

MISCELLANEOUS SINS:

Sins against nature—1 Kgs. 14:24; Rom. 1:24, 26, 27.

Double minded—Unstable in mind; one who changes from one opinion to another in order to

please two different persons at variance. Jas. 1:8; 4:8.

Spiritual blindness and willful ignorance. Matt. 13:13-15; 1 Cor. 15:34; Eph. 4:18; 2 Tim. 3:7; 2 Pet. 2:12; 3:3-5; Jude 10.

Self-righteousness—Making one's self righteous without bringing God into it. Prov. 12:15; 14:12; 26:12; 28:26; 30:12; Lk. 16:15; 2 Cor. 10:17, 18; Gal. 6:3; Ia. 64:6.

Chapter IV.

ORIGINAL SIN. Eph 2:3.

That sinful propensity in man; the name given to sin as a state; the original corruption or depravity of our nature inherited from the offspring of Adam who yielded to the deceit and temptation of the devil and fell.

In this state we often find our inability to follow the leadings of our desires, as we are held in bondage to the law of sin and death. Rom. 8:2.

It is that state or condition implanted in man by being generated or begotten of fallen man, and in his image and likeness. Gen. 5:3. This propensity of sinning is transmitted from father to children. Ex. 20:5; 34:7; Num. 14:18; Deut.

5:9; Ps. 51:5; Jno. 3:6; Eph. 2:3.

We not only inherit physical depravity but also moral depravity. Job. 14:4; Ps. 51:5.

As righteousness is a condition or state of the heart implanted by being born of God. Phil. 3:9; so inbred sin is a state or condition of the heart produced by being born of fallen man.

Man is not responsible for being brought into this state, but becomes responsible for this state remaining when he comes to the knowledge of it. Jno. 15:22, 24; Rom. 7:9.

God in his plan of redemption provided for this state. Rom. 7:25; 8:3. Thus man can be made free from this law of sin and death. Rom. 8:2. Moral depravity is that state of man wherein he has no power in himself to do or choose good. Gen. 3:22-24; Jno. 6:44, 65; Rom. 7:18; Lk. 18:19. A provision has been made through the redeeming power of the blood of the Lord Jesus Christ. Jno. 3:16; 12:32, 33. The drawing power of God towards his son, of sinners as well as those forgiven, is delegated in the Holy Ghost, which the Father has sent. Jno. 14:16, 17; 16:7-11.

A provision is made for the child in this law of life. The Apostle says, Rom. 7:9: "*I was alive without the law once,*" that is, he when a child was provided for by Jesus, Matt. 19:14: 18:3, 4, "*but when the commandment came,*" that is, when he came to the age of accountability, or came to the knowledge of breaking the com-

mandment, "for where no law is, there is no transgression," (Rom. 4:15). "*sin revived,*" came to the knowledge of sin, "*and I died,*" therefore he found it necessary to accept the saving power of the blood of Jesus to bring him into the life of Jesus again.

All who are of an accountable age must accept the pardoning and sanctifying grace of the Lord Jesus Christ, if they would "be born again." Jno. 3:3.

SCRIPTURAL TERMS FOR THIS STATE: .

Sin—Ps. 51:5; Matt. 1:21; Jno. 1:29; 8:7, 34; Rom. 6:1, 2, 6, 7, 10-14, 16-18, 23; 7:7-9, 11, 13, 14, 17, 23, 25; 8:3, 10.

Body of sin—Rom. 6:6; Col. 2:11.

Body of death—Rom. 7:24.

Flesh—Rom. 7:5; 8:8; Gal. 5:19.

Carnal—Rom. 7:14; 1 Cor. 3:1-3.

Works of the devil—I Jno. 3:8.

Iniquity*—Jer. 33:8; Ezek. 36:33; Ps. 51:5; Tit. 2:14; Rom. 6:19; Acts 8:23; Matt. 23:28.

Unrighteousness*—I Jno. 1:9; Rom. 1:29; 6:13.

Corruption*—2 Pet. 2:19; 1 Pet. 1:23.

Old man—Rom. 6:6; Eph. 4:22; Col. 3:9.

Scriptures that speak of this state in man. Ps. 51:5; 58:3; Jer. 13:23; Job. 14:4; Rom. 5:12; 7:5-25; 8:5-8; Eph. 2:3; Gen. 8:21.

*Appendix Note 1.

PROOF OF CONDITION OF THIS STATE.

We are not created but generated, born of flesh, or begotten from man. Gen. 5:3; Jno. 3:6. There are many other texts that speak of being begotten of man. The descent of man came from man; the first man was created by God, and afterwards fell. And as we are born of fallen flesh, Jno. 3:6; so we must be born of God, or of the Spirit, Jno. 3:3, 5, 7; and as all things belong to God, so do we also, and the soul that sinneth separates itself from God Ezek. 18:4.

David prayed unto God for a creation to take place within him, and renew in him a right spirit. Ps. 51:10. Yet God testified that David turned not aside from anything he commanded save with one exception and that was the adultery with Bathsheba. 1 Kgs. 9:4; 14:8; 15:5.

The Apostle tells us to "put off concerning the former conversation, the old man, which is corrupt, according to the deceitful lusts; * * * and that ye put on the new man, which after God is created in righteousness and true holiness. Eph. 4:22, 24. We must be ridden of the old state before we can put on the new. If there is no old nature or man to put off, there is no new man to put on. The new man is a creation, and God alone can create in us a new man, but we must be willing that he should do it. The new man is a right spirit as David asks of God, this being

created by God in righteousness and true holiness. This is obtained by putting on Christ. Rom. 13:14. Therefore, we become a new creature in Christ, old things are passed away; and all things are become new. 2 Cor. 5:17; Gal. 6:15. The Apostle in another instance speaks of "our old man," Rom. 6:6, as something that we possess and that must be crucified. This shows that there is something that must die that we possess, that something is "our old man." Rom. 6:6, "which is corrupt according to the deceitful lusts." Eph. 4:22.

THOSE UNDER THIS STATE.

All those who have not been crucified and cleansed. Rom. 3:9; 5:12; Gal. 3:22; 1 Jno. 1:8.

HOW IT IS KNOWN.

By the knowledge of God's law. Rom. 3:20; 7:7-14. We are servants to this state when we sin. Rom. 6:16, 20; Gal. 5:19-21; Jas. 1:14, 15; Jno. 8:34; Mk. 7:21-23.

COMPARISON.

Sin as a transgression and sin as a state. First is a transgression of the law. 1 Jno. 3:4; the second is a condition of the corruption of the soul. Eph. 2:3.

The first must be pardoned, the second must be cleansed. 1 Jno. 1:7, 9.

CORRUPTION OF THE BODY.

In the fall of man the body was made to

partake of corruption. 1 Cor. 15:42-50.

If man had continually walked before God perfect, the body would not have been corrupted. We have the account of three whose bodies did not see corruption—Enoch, Elijah, Jesus. See Acts 2:27, 31, concerning Jesus' body. Many more will be exempted when Christ comes. 1 Thes. 4:17; 1 Cor. 15:51, 52.

Chapter V.

THE ATONEMENT. Jno. 3:16*.

An atonement is a ransom or expiation made to set free or clear a person from a sentence passed against him. This ransom may be given of natural things or made by the sacrifice of one by giving himself to bear the sentence, instead of the one who should rightfully receive it.

The wages of sin is death. Man, in transgressing the law brought upon himself death. God, not willing that man should perish, 2 Pet. 3:9, offered a ransom in Jesus Christ, his son, Jno. 3:16, to make an atonement in order to bring him to life again and restore him to that holy state from which he had fallen. Rom. 6:23. This atonement comprehended — trans-

*Appendix Note 4.

gression, the fallen nature and the corruption of the body.

PROMISES OF REDEMPTION AND SALVATION
THROUGH CHRIST.

Gen. 3:15; 22:18; 26:4; 49:10; Job 19:25; Isa. 9:6, 7; 11:1-5, 10, 12; 35:4-10; 42:1-8; 53:1-12; 59:20; Dan. 9:25; Matt. 1:21; Jno. 1:29; Acts 3:25, 26; Gal. 3:8, 9, 16-18; 1 Pet. 1:18-20.

Special promises for the propitiation for our sins. Rom. 3:25; 1 Jno. 2:1, 2; 4:10. For our fallen natures. Heb. 9:13, 14; 13:12. For the corruption of our bodies. See subject resurrection. Chapter XIX.

SACRIFICIAL OFFERING A TYPE.

The sacrificial offering under the Mosaical dispensation was a shadow or type of the atonement to be made by Christ. Heb. 9:1-10; 10:1-9, and was fulfilled when he came. Gal. 4:3-5; Heb. 10:10-21; Acts 20:28; 1 Pet. 1:18, 19. By Christ shedding his blood. Heb. 9:22; Rev. 5:9.

Blood is a type of life. Lev. 17:11, 14; Gen. 9:4; Deut. 12:23. Shedding of blood a type of death. Heb. 13:12; 9:13-16; Jno. 19:34; 1 Jno. 5:6.

The atonement of Christ covered our transgressions and thus we can receive justification or pardon of our sins. Eph. 1:7; Col. 1:14; Rom. 5:9; 3:23-26; Isa. 53:4, 5; 1 Pet. 2:24

He also redeemed our fallen natures and thus we can be cleansed and sanctified. Heb. 9:7-15; 10:10-15; 13:12; 1 Jno. 1:7; 1 Pet. 1:2.

Our bodies shall be restored to their incorruptible state by the resurrection of Christ.

See subject resurrection. Chapter XIX.

MANNER OF ATONEMENT.

Christ took upon himself flesh, like unto man. Jno. 1:14; Lk. 24:39; Acts 2:30; Rom. 8:3; 1:3. Had infirmities like man. Matt. 8:17; Isa. 53. Was tempted like man. Heb. 4:15; Matt. 4:1-11. Was persecuted. Isa. 53:3-8; Matt. 26:57-68; 27:11-44.

Was slain. Acts 2:23; Mk. 15:44; Jno. 19:33; 1 Pet. 3:18; Phil. 2:8.

Was buried. Isa. 53:9; Matt. 27:57-60; Mk. 16:45, 46.

THE SUFFERING OF CHRIST'S SOUL.

A common belief of to-day is that all the suffering that Christ had was the mental and physical suffering. That the atonement extended no farther than that of the body dying and laying in the tomb three days. And, that immediately upon the death of the body of Christ, his soul went unto the glorified state of the spirits, and at the end of the three days, again entered into the body and arose from the grave.

These have no scripture to support this view. Others claim Christ went into hell and there preached (proclaimed) his victory over death

and went into paradise. There is no scripture that Christ proclaimed his victory while in hell, or that he even preached there. The commonly used scripture to substantiate this view is found in 1 Pet. 3:19. This text does not even hint that Christ proclaimed his victory to the spirits in hell.

To obtain the true meaning of this text we will read the eighteenth verse which says, "*For Christ also hath once suffered for sins; the just for the unjust. that he might bring us to God, being put to death in the flesh, but quickened (brought to life) by the spirit;*" ("The spirit of him that raised up Jesus from the dead." Rom. 8:11): Nineteenth verse, *by which (spirit) also he went and preached (or proclaimed) unto the spirits (souls) in prison (bondage)*; This class of people are spoken of in Isa. 42:6, 7. "I, the Lord have called thee in righteousness * * * for a light of the Gentiles; to open the blind eyes, to bring out the prisoners (souls or spirits) from the prison and them that sit in darkness (in sin) out of the prison house" (condition of prisoners). Twentieth verse, 1 Pet. 3:20, *which (spirits or souls) sometimes were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.* In brief, the spirit which raised up Christ from the dead, was the same spirit by which Christ

preached, through the instrumentality of Noah, who was a preacher of righteousness, 2 Pet. 2:5, to the ante-diluvian world whose souls or spirits were in prison or bondage to sin as sinners are to-day. The spirit of Christ striving with them while Noah preached, and, the ark was in the course of construction, Gen. 6:3. See also, "Barnes' Notes" on this subject.

THE APOSTLES' CREED.

The early fathers in formulating the "Apostles' Creed," make the statement upon the subject in the following language: * * * "suffered under Pontius Pilate, was crucified, dead and buried, and descended into hell, the third day he arose from the dead and ascended into heaven * * *." Many denominations have dropped the statement, "descended into hell," for they cannot conceive the idea that Christ went into the place of the damned.

PROOF OF CHRIST'S SOUL BEING IN HELL.

"The wages of sin is death," Rom. 6:23. This is the soul's death, "The soul that sinneth, it shall die," Ezek. 18:4, 20. The doom pronounced against the sinning soul is hell or the place of the damned, and is termed the second death. Christ to complete the atonement, and satisfy justice, must include in it, the redemption of the soul of man from this death or hell. To do this he must partake of that penalty which justice says sinners must bear.

CHRIST'S SOUL.

Was sorrowful unto death. Matt. 26:38.

Was made an offering for sin. Ia. 53:10.

Was poured out unto death. Ia. 53:12.

Was separated from God, Matt. 27:46; Mk. 15:34.

Entered into hell. Ps. 16:10; Acts 2:27, 31; Eph. 4:8-10.

WHAT HIS SOUL WAS DOING THERE. *

Tasting death for every man. Heb. 2:9.

Having the pains of death. Acts 2:24.

SATISFIED JUSTICE.

God became satisfied with the atonement made by the soul of Christ. Ia. 53:11.

His resurrection. Acts 2:24, 31, 32; Rom. 4:23-25; 1 Cor. 15:3-8, 12-23; Matt. 28; Mk. 16.

THE BENEFITS OF THE ATONEMENT.

(a) Christ became our intercessor. Ia. 53:12; Heb. 7:25; 9:27; Rom. 8:26, 34. Mediator. 1 Tim. 2:5; and Advocate. 1 Jno. 2:1.

(b) All can be saved conditionally. Jno. 3:16; 1 Tim. 1:15; Matt. 9:13; Lk. 19:10; Matt. 18:11-14; 2 Pet. 3:9.

(c) We can become sons of God. Rom. 8:16; 1 Jno. 3:1.

(d) Can be holy and like Christ. 1 Pet. 1:15, 16; 2:21-24; 1 Jno. 3:2.

*Appendix Note 4.

(e) And have our bodies glorified. See Resurrection. Chapter XIX.

(f) We are redeemed from:

All iniquity. Ps. 130:8; Tit. 2:14.

The curse of the law. Gal. 3:13.

Vain conversation. 1 Pet. 1:18.

CONDITIONAL.

Belief in Christ. Jno. 3:16, 17; Mk. 1:15; Lk. 24:25-27; Rom. 10:9; 1 Thes. 4:14; Acts 2:37-39; 3:19; 16:30, 31; Matt. 18:3. Otherwise we die in sin and are lost. Jno. 8:24, also 5:40; 2 Thes. 2:12; Matt. 27:25; Acts 18:6.

Provision for children, the heathen and the unaccountable. Rom. 4:15; 7:9; 2:14, 15; Lk. 18:16, 17.

REDEMPTION. *

Includes—Salvation, Resurrection and Translation.

*Appendix Note 2.

PART II. Salvation

Chapter VI.

SALVATION.

Salvation is the entire deliverance of man from the guilt and power of sin, whereby sin shall not have any more dominion over him. Rom. 6:14. Also the liabilities of eternal death and the conferring on him of everlasting happiness. This comes through repentance. 2 Cor. 7:10; true faith. Eph. 2:8. Justification and sanctification. 2 Thes. 2:13, and other saving graces of the Holy Spirit.

PLAN OF SALVATION.

Salvation consists of:

Conviction, Repentance, Conversion, Justification by pardon of transgressions, Sanctification by cleansing from the state of sin and the baptism of the Holy Ghost.

PROMISES OF SALVATION.

Ps. 149:4; Ia. 45:17; Matt. 18:11; Jno. 12:47; 1 Tim. 1:15; Heb. 7:25.

CONDITIONAL.

Hungry and thirsty. Ia. 55:1; Matt. 5:6; Jno. 7:37-39; 4:14; Rev. 3:20; 22:17.

Labor and heavy laden. Matt. 11:28, 29.

Christ is our salvation. Lk. 1:69-79; 2:30; Matt. 1:21; Ps. 27:1; Acts 4:12; 1 Thes. 5:9.

The gospel is the means of the knowledge of salvation. Eph. 1:13; Acts 13:26; Rom. 1:16; 2 Tim. 3:15.

We are chosen to salvation through sanctification. 2 Thes. 2:13.

By the washing of regeneration. Tit. 3:5.

By the baptism of the Holy Ghost. Acts 11:14, 15.

Chapter VII.

CONVICTION (Conception.)

Conviction is the persuasion of our minds as to the truth of the things that God has testified to in his word, and feeling the consciousness of our guilt of transgression and of our corrupted natures.

The preaching of God's word brings conviction. Jer. 23:28, 29; 2 Tim. 4:2; 3:16, 17; Rom. 10:13-17; 1 Cor. 1:21; Heb. 4:12.

The Spirit strives to bring conviction. Gen. 6:3; Jno. 16:8-11.

EXAMPLES.

Jonah to the Ninevites. Jonah 3:1-4; results Jonah 3:5-10: Lk. 11:32.

Peter on the day of Pentecost: Morning ser-

mon. Acts 2:14-40; results, Acts 2:41; afternoon sermon. Acts 3:12-26; results. Acts 4:4.

Philip and the Ethiopian Eunuch. Acts 8:26-35; result. Acts 8:36-39.

Peter to Cornelius and others of Caesarea. Acts 10:34-43; results, 10:44.

Paul and Silas, to the jailer. Acts 16:30-32; results, Acts 16:33,34.

Chapter VIII.

REPENTANCE. (Travail.)

2 Cor. 7:10.

Repentance is that saving grace wrought in the soul by the Spirit of God, whereby a sinner is made to see and be sensible of his sins, is grieved and humbled before God on account of them, not so much for the punishment to which sin has made him liable, as that thereby God is dishonored and offended, his laws violated, and the sinner's own soul polluted and defiled; this grief arises from a desire to love God, and is accompanied with a hatred of sin, a love of holiness, and a fixed purpose to forsake sin, with an expectation of favor in being forgiven through the merits of Christ.

COMMANDS TO REPENT.

Matt. 3:2; 4:17; 9:13; Mk. 1:15; 6:12; Lk.

13:3, 5; 5:32; Rev. 3:3. All must repent or be lost. Acts 17:30; Lk. 24:47; 2 Pet. 3:9; Rev. 2:16. Goodness of God leadeth to repentance. Rom. 2:4. Repent for the remission of sins. Acts 2:38; 8:22.

FRUITS OF REPENTANCE. Matt. 3:8.

(a) CONFESSION. Matt. 3:6; 1 Jno. 1:9; Prov. 28:13; Ps. 32:5.

Examples—David, 2 Sam. 12:13; Ps. 32:5; Prodigal Son, Lk. 15:21; Publican, Lk. 18:13.

(b) RESTITUTION. Ex. 22:1; Ezek. 33:15; Lev. 6:2-5.

Example—Zaccheus, Lk. 19:8.

(c) RECONCILIATION. Matt. 5:23, 24; 6:14; Ps. 34:14; Rom. 12:18; Heb. 12:14; Lev. 19:17, 18; Lk. 6:37; Mk. 11:25.

(d) HUMILIATION. Jas. 4:6-10.

Example—Ninevites, Jonah 3:5-10.

CONVERSION. Ps. 19:7.

The turning of a sinner from all his sins and taking upon himself to live a righteous life before God. This really belongs to the fruits of repentance. God is the author of this change. Jno. 6:44, 65. Commands. Acts 3:19; Ezek. 14:6; 18:30; 33:14, 16, 19; Prov. 28:13; Jer. 18:11; 26:13; Zech. 1:3; Ia. 55:7.

Conversion comes before Justification. Mk. 4:12; Jno. 12:40; Acts 3:19; 28:27; 26:18.

Necessity of conversion. Matt. 18:3.

Chapter IX.

JUSTIFICATION. Rom. 5:16-18.

Justification is that gracious act of God, whereby he pardons and makes just, sinners on the account of Christ's righteousness being imputed to them, on the merits of the atonement.

This may be termed the first act or work of grace, whereby God brings the sinner, without any merits of his own, Gal. 2:16, to that state of peace with God, Rom. 5:1, so that he no longer lives in worldly ways, Jno. 17:14-16. This is the first experience of God's grace wherein we receive a personal evidence by the witness of the Holy Spirit. Heb. 11:4; 1 Jno. 5:10; Eph. 1:13.

Our justification was confirmed by the resurrection of Christ, Rom. 4:25; it is manifested by the good works of the believers. Jas. 2:21, 24, 25.

We are justified by:

1. Christ. Gal. 2:16; 1 Cor. 6:11.
2. Grace freely given. Rom. 3:24; 4:16; Tit. 3:7.
3. Faith. Rom. 5:1; 3:28, 30; 4:5; Gal. 2:16; 3:8, 24.

JUSTIFICATION PROMISED.

Ia. 1:18; 43:25, 26; 55:7; Heb. 8:12; 10:17;
 1 Jno. 1:9; Jer. 33:8; 50:20; Mic. 7:18; Ps.
 86:5; 103:3; Acts 5:31; 13:38; 26:18; 10:43;
 Eph. 1:7; Col. 1:14; Dan. 9:9; Rom. 3:24, 25.

CONDITIONAL.

- (a) Repentance. See subject repentance.
- (b) Belief. Rom. 4:24; 10:10; Acts 13:39.

EVIDENCES.

- (a) Witness of the Holy Spirit. 1 Jno. 5:10; Eph. 1:13; Rom. 8:16.
- (b) Peace with God. Rom. 5:1; Ia. 32:17.
- (c) See also comparison of Justification and Sanctification. Chapter XIV.

EXAMPLES of those justified:

Disciples, Jno. 17:6-16; Publican, Lk. 18:14;
 Cornelius, Acts 10:22.

OTHER NAMES given for this act of grace:

PARDON, FORGIVENESS, REMISSION OF SINS.

Chapter X.

SANCTIFICATION. 2 Thes. 2:13.

Is that gracious act of God whereby we are instantaneously cleansed from the pollution of sin, Acts 15:8, 9, and the power thereof, and

endowed with the principles of holiness, Eph. 5:25-27, and are thus completely set apart to God, Rom. 12:1, 2, and prepared unto every good work, 2 Tim. 2:21; Eph. 2:10.

In brief it is to cleanse, to purify, to set apart and make holy unto God.

This is the second act or work of grace wrought by God, whereby he completes the salvation of a soul, and gives the evidence that the work is completed. 2 Thes. 2:13; Heb. 10:14, 15.

NECESSITY OF BEING SANCTIFIED.

(a) It is a command. 1 Pet. 3:15; 1:15, 16; 2:9; Ezek. 36:23; Ex. 19:6; Lev. 11:44, 45; 19:2; 20:7, 26; Num. 15:40; Rev. 22:11.

(b) It is the will of God. 1 Thes. 4:3, 4; Heb. 10:10. We must do the will of God. Matt. 7:21; Mk. 3:35.

(c) Without it no man can see the Lord. Heb. 12:14; Matt. 5:8.

(d) We are chosen through it to salvation. 2 Thes. 2:13.

(e) We are elected through it. 1 Pet. 1:2; Eph. 1:4.

(f) The church must be sanctified to become the bride of Christ. Eph. 5:25-27.

(g) The inheritance is through it. Acts 20:32; 26:18.

(h) Christ set us the example. Jno. 17:19; 1 Cor. 1:30; 1 Pet. 1:2. We are to follow in

his steps. 1 Jno. 2:6; 1 Pet. 2:21.

(i) Christ prayed for our sanctification. Jno. 17:17-20. Also the Apostle. 1 Thes. 5:23, 24.

HOW SANCTIFIED.

(a) By faith, Acts 26:18; Indwelling by faith, Eph. 3:17; Standing grace by faith, Rom. 5:2-5; Purified by faith, Acts 15:9.

(b) By word of God and prayer. 1 Tim. 4:5.

(c) By consecration. Rom. 12:1, 2. False consecration, Ia. 66:17.

EVIDENCES.

(a) The witness of the Holy Ghost. Heb. 10:14, 15; 1 Jno. 3:24; 4:13; 5:9, 10; 2 Cor. 1:22.

(b) The peace of God. Col. 3:15; Rom. 14:17; Phil. 4:7; Ia. 32:17.

(c) The fruits of the Spirit. Rom. 6:22; Gal. 5:22-25; Eph. 5:9; these are brought to perfection. Lk. 8:14, 15; Jno. 15:2, 5.

BENEFITS.

(a) We are cleansed and freed from the state of sin. See subject cleansing Chapter XII.

(b) We receive the gift of faith (1 Cor. 12:9) to overcome the world. 1 Jno. 5:4.

(c) Prepares us for good works. Eph 2:10, 2 Tim. 2:21.

(d) It saves us. Tit. 3:5; 2 Thes. 2:13; Acts 11:14, 15.

(e) It makes us one in Christ. Jno. 17:19. 21; Rom. 12:5; Heb. 2:11; Eph. 4:11-16; Gal. 3:27, 28.

The plan for sanctification is: CRUCIFIXION, CLEANSING, AND THE BAPTISM OF THE HOLY GHOST.

Chapter XI.

CRUCIFIXION OR DEATH OF THE OLD MAN.

This is the act by which original sin or sin as a state is overcome in us and destroyed or killed. This begins at repentance, when we suppress its death-dealing actions by not obeying its impulses, and by our crucifying the deeds of the body, Eph. 4:22; Col. 3:8, 9, and is completed at sanctification, when the old nature is crucified, mortified or killed. A few advocate the suppression theory or the keeping in subjection of the old nature. God's word clearly teaches that this nature is to be in subjection in justification, so that it will not obtain dominion over us, and that we must seek its crucifixion, being put off, or destruction, which takes place at the time of our being wholly sanctified to God.

The crucifixion is compared to Christ's crucifixion upon the cross. Gal. 2:20; 6:14; Rom. 6:3-10; 1 Pet. 3:18.

No man had taken away the life of Christ, Jno. 10:15, 17, 18, but he yielded his life up, and thus he was crucified to the world. In like manner must we die to the world by yielding up our wills to God, and by so doing we die or are crucified to the world and the world to us. Gal. 6:14.

The Apostle says: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Gal. 2:20.

The time of the crucifixion of this nature depends wholly upon the individual, after he has the knowledge of the truth.

Man's extremity is God's opportunity.

Very few hours were needed for Christ's crucifixion, while more were needed before the death of the thieves on the crosses.

So only a short time is required for our death to sin, or this body of sin to be crucified.*

The Apostle says, speaking of the justified life, "*If ye live after the flesh,*" that is be in obedience to or the servants of sin, Rom. 6:16; Jno. 8:34, "*ye shall die;*" that is be separate from the life of God, 1 Jno. 5:12; "*but if ye through the Spirit,*" the helping and leading of the Spirit, "*do mortify the deeds of the body* (of sin, Rom. 6:6), *ye shall live.*"

*Appendix Note 3.

We are not to continue to transgress God's law after he has justified us if we expect to continue to live. We must keep this carnal nature down and not obey it by sinning.

If we are Christ's we have crucified the flesh with the affections and lusts. Gal 5:24.

The "old man" or nature is crucified when we have no other desire but the desire of God, no other will but the will of God; this takes place at the time of the complete consecration made for sanctification. Gal. 2:20.

Chapter XII.

PURIFICATION OR CLEANSING.

(Washing of regeneration.)

Is that gracious act of God, whereby we are separated from the state of sin, or the body of sin that worketh death in us. This is eradicated from the heart by God's sanctifying grace.

After we have crucified the old nature, God cleanses it out.

This state of sin in the heart is termed uncleanness of the heart and remains after justification, and needs a cleansing act whereby it is freed from this body of corruption. See Rom. 7:5-25.

The scriptural names for this act are: Cleansing, purifying, purging, washing, making free, and saving.

The act is spoken of as freeing from bondage. Jno. 8:31-36; Rom. 6:7, 18; 8:2.

Christ saves or separates us from this sin. Matt. 1:21; Jno. 1:29.

CLEANSING, SANCTIFICATION AND THE BAPTISM OF THE HOLY GHOST are, in operation, closely related; the heart is purified by the act of sanctification and we receive the evidence of the same by the baptism of the Holy Ghost; this is one continuous operation of God.

PROMISED.

Ezek. 36:25, God says, "I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, from all your idols I will cleanse you." This is done by the washing of regeneration, Tit. 3:5; Ps. 51:2, 7, or the sanctifying and cleansing with the washing of water by the word. Eph. 5:26; 1 Cor. 6:11; Jno. 15:3. By this washing is obtained a new heart and a new spirit. Ezek. 36:26; 2 Cor. 5:17. This was what was desired by David when he prayed God to create in him a clean heart and renew in him a right spirit. Ps. 51:10; Heb. 8:10-12. This is obtained by the sanctifying power, Ezek. 36:23; Eph. 5:26; Heb. 9:13, 14; 2 Tim. 2:21.

At this time will be received the baptism of the Holy Ghost. Ezek. 36:27. That is, his

Spirit will be in us. Jno. 14:17; Heb. 8:10, 11; Jer. 31:33, 34.

God promises to cleanse from iniquity. Jer. 33:8; Ezek. 37:23; from unrighteousness. 1 Jno. 1:9. The blood of Christ cleanses. 1 Jno. 1:7. See Heb. 13:12; 1:3; Tit. 2:14; Rev. 1:5; 7:14.

The cleansing is by faith, Acts 15:9, and in obeying the truth. 1 Pet. 1:22; Jno. 15:3.

We are promised to be made free. Matt. 1:21; Jno. 8:32; Ezek. 36:29; and sin is separated from us. Rom. 6:7, 18, 22; 8:2. God demands our purity. 1 Jno. 3:3; Ps. 24:4; Matt. 5:8; Dan. 12:10.

We cannot cleanse ourselves from this nature. Job. 14:4; 25:4; Prov. 20:9.

TYPES OF SANCTIFICATION.

(a) Resurrection of Christ. Rom. 6:4, 5, 8-11; Eph. 2:6; 1 Pet. 3:21.

(b) The Tabernacle, holy of holies, or most holy place. Heb. 9:3-14; 10:9-22.

Those spoken of as being sanctified. 1 Cor. 1:2; 1 Pet. 1:2; Jude 1.

Chapter XIII.

PERFECTION. Heb. 6:1.

"The righteous perfect are the full grown Christians who are justified by the blood, and sanctified by the Spirit of Christ"—Clarke's commentary on Heb. 12:23. This state does not mean an absolute perfection as delegated to God or the angels, in which man can not err in judgment, or have a perfect knowledge, nor being perfectly delivered from bodily infirmities, but that state in which a man has God supreme in all his affections, all his carnal desires are crucified and the perfect love of God is shed abroad in his heart by the Holy Ghost which is given unto him. Rom. 5:5.

Commands to be perfect. Matt. 5:48; Lk. 6:40; 2 Cor. 13:9, 11; Heb. 13:20, 21; Jas. 1:4; Heb. 6:1.

God can make us that which he has commanded us to be. Matt. 19:21, 26; Eph. 4:11-13; Christ does the work. Heb. 7:11, 19, 24, 25.

FRUITS.

Unoffensive in words, Christlike, Jas. 3:2; Patience, Jas. 1:4; Love, Col. 3:14; Oneness, Jno. 17:23; Fearlessness in the cause of Christ, 1 Jno. 4:17, 18.

EXAMPLES.

Noah, Gen. 6:9; Enoch, Gen. 5:24; Heb. 11:5; David, 2 Sam. 22:23; Job, Job 1:1, 8; Elijah, 2 Kgs. 2:11; Others, Ps. 37:37; 64:4; 101:2; Prov. 2:21; 11:5; 1 Cor. 2:6. The ministry is the means of bringing them to this state, Eph. 4:11-13, by the preaching of the scriptures, 2 Tim. 3:16, 17; 4:1-3.

HOLINESS.

Is that godly life which we live after we are wholly sanctified. Ia. 35:8; Heb. 12:14; Rom. 6:22.

Chapter XIV.

COMPARISON OF JUSTIFICATION AND
SANCTIFICATION.

(a) Justification is the pardon of transgression and making just before God; sanctification is the cleansing out of the corrupted nature and being set apart and made holy unto God.

(b) We repent of sins committed before being justified, Acts 2:38; 3:19; we make a complete consecration of our bodies as a living sacrifice at sanctification. Rom. 12:1, 2.

(c) Salvation plan is begun in justification.

and is completed in sanctification. 2 Thes. 2:13.

(d) The new birth begins in justification and is completed in sanctification. See subject new birth. Chapter XVI.

(e) We are conditional heirs in justification. Eph. 1:1, 4, 5, 7, 10, 11; Rom. 8:17. We receive the inheritance through sanctification. Acts 20:32; 26:18; Gal. 3:22-29; 4:1-21; 5:1-26; Heb. 12:5-14.

(f) We have life in justification, life more abundantly in sanctification. Jno. 10:10.

(g) We have fruits (Gal. 5:22, 23) in justification, but bring them to perfection in sanctification. Jno. 15:2, 5; Lk. 8:14, 15.

(h) We have peace with God in justification, Rom. 5:1; standing grace, Rom. 5:2-5, and the peace of God in sanctification, Col. 3:15; Rom. 14:17; Phil. 4:7.

(i) Life begins in justification, Eph. 2:1-5; we live unto God in sanctification, Rom. 6:10.

(j) We have the Holy Spirit with us in justification, the Holy Spirit in us in sanctification, Jno. 14:17.

(k) We are taken from worldly ways in justification, Jno. 17:14, 16; the desire for the world is taken from our hearts in sanctification, 1 Jno. 2:15-17.

(l) We are justified by faith through Christ, Rom. 5:1; also sanctified by faith through Christ, Rom. 5:2; Acts 26:18.

EXAMPLES.

Two distinct graces were experienced by:

1. The Disciples. These were justified men chosen by Christ, but had not before the day of Pentecost received the baptism of the Holy Ghost. Some had been disciples of John the Baptist, Jno. 1:35-40; therefore, must have received that baptism which was repentance for the remission of sins, Mk. 1:4; Lk. 3:3. Christ testified that they were not of the world even as he, and acknowledged them as belonging to him, Jno. 17:11-16; Jesus promised to pray to the Father for another comforter for them, Jno. 14:16; this prayer was offered as recorded in the seventeenth chapter of John's gospel. In this prayer he prays for their sanctification, Jno. 17:17, 19. This was received on the day of Pentecost, Acts 2:1-4.

2. Apollos was an eloquent man, and mighty in the scriptures, also very zealous in teaching the things of the Lord, but knowing only the baptism of John (Mk. 1:4; Lk. 3:3), who coming to Ephesus and preaching, met Aquila and Priscilla, tent-makers, with whom Paul abode while at Corinth (Acts 18:1-3), and hearing him preach, took him unto themselves and taught him the way of God more perfectly. Acts 18:24-28. After Apollos left Ephesus, Paul in a short time came to Ephesus and found about twelve disciples who had come under the teach-

ing of Apollos; these were questioned by Paul, as to whether they had received the Holy Ghost since they believed; they answered that they had never heard about the Holy Ghost. Paul then instructed them in the more perfect way, after which they received the Holy Ghost. Acts 19: 1-7.

3. Cornelius was a devout man, one who feared God with all his house, he also gave much alms to the people, and prayed to God always. Acts 10:1, 2. God answered his prayers and had him to send for Peter, who came and taught him, his house and some neighbors whom he called in, and they were all baptized with the Holy Ghost. Acts 10:34-47.

Chapter XV.

BAPTISM OF THE HOLY GHOST.

The baptism with the Holy Ghost is that gracious act whereby the Holy Ghost takes up his abode in the heart of the believer at the time of his sanctification.

Cleansing, sanctification and the baptism with the Holy Ghost is wrought by one and the same operation of God's love. The heart is cleansed and made holy by sanctification which is

wrought by the Holy Ghost taking up his abode in the heart.

PROMISED.

Ezek. 36:27; Joel 2:28, 29; Acts 2:17; 1:5; Jno. 7:37-39; 1:33; 14:16, 17, 26; 15:26; 16:7; Matt. 3:11; Mk. 1:7, 8; Lk. 3:16. All who are pardoned can receive him. Acts 2:38, 39; 10:44-47.

He is obtained by prayer. Lk. 11:13.

We are commanded to receive him. Lk. 24:49; Acts 1:4; Eph. 5:18.

Benefits:

(a) We are perfected in love. Rom. 5:5; 1 Jno. 4:16-19.

(b) Receive power. Acts 1:8.

(c) Opens our understanding in the study of God's word. Jno. 14:26; 16:13; 1 Cor. 2:9-16; Eph. 6:17; 1 Jno. 2:27.

EXAMPLES.

Holy Ghost baptized people:

Disciples. Acts 1:15; 2:4.

Stephen. Acts 6:5; 7:55.

Paul. Acts 9:17, 18.

Cornelius. Acts 10:44, 45; 11:15, 16.

Barnabas. Acts 11:22-24.

Twelve Ephesians. Acts 19:1-7.

GIFTS.

The gifts of the Holy Ghost are nine different graces that are divided severally to different individuals who have been baptized with the

Holy Ghost, according as they are needed. 1 Cor. 12:7. One or more may be obtained by each Holy Ghost filled Christian. 1 Cor. 12:31.

The gifts are, 1 Cor. 12:8-10:

1. The word of wisdom. See Jas. 1:5, 6.
2. The word of knowledge. 2 Pet. 1:5.
3. Faith. Heb. 11:6; 12:2.
4. Gifts of healing. See subject divine healing. Chapter XVII.
5. Working of miracles.
6. Prophecy.
7. Discernment of spirits. 1 Jno. 4:1.
8. Different kinds of tongues.
9. Interpretations of tongues.

We are to covet the best of these gifts. 1 Cor. 12:31.

ABIDING.

The abiding of Christ is spoken of as the Spirit of Christ abiding.

PROMISED: Jno. 14:16; 15:4, 5, 6, 10; 1 Jno. 2:6, 27; 3:24.

Chapter XVI.

THE NEW BIRTH.*

The New Birth is the entire work of Salvation completed. It is wrought by two works of grace, viz.: Justification or pardon and Sanctification, each received at a distinct period of time, and by two separate actions of faith.

It has its beginning in justification, where we begin life or a spiritual existence, but is completed only when we become wholly sanctified to God, our natures are renovated and made new in Christ, 2 Cor. 5:17; Eph. 4:22-24. It comprehends the two separate and distinct acts and experiences in the salvation of a soul; first, by the pardon of transgressions; second, by the renovation of our fallen natures by the Holy Ghost, and the alteration of qualities from evil to good. It is the change and renovation of the soul by the Spirit of God, Jno. 3:5, 6. It is the infusing of spiritual life into the soul (Jno. 5:25), whereby it is enabled to perform spiritual actions, without hindrance and live unto God, Rom. 14:8.

*Appendix Note 5.

TERMS USED.

Born again. Jno. 3:3, 7; 1 Pet. 1:23.

Born of God. Jno. 1:12, 13; 1 Jno. 3:9; 5:4, 18.

Born of the Spirit. Jno. 3:5, 6, 8.

Regeneration.* Tit. 3:5.

Begotten of God. Jas. 1:18.

PLAN OF REGENERATION.

(a) Conviction. (Conception), Lk. 15:17; Jno. 8:9.

(b) Repentance (Travail), 2 Cor. 7:10; Jas. 4:9.

(c) Pardon.

(d) Cleansing (Washing of Regeneration), Tit. 3:5.

(e) Sanctification.

PROOF.

That the New Birth comprehends not only Justification, but also Sanctification, or the two acts that God uses in completing the salvation of a soul.

SONS OF GOD.

We become the sons of God by the New Birth, Jno. 1:12, 13; those who are led by the spirit of God they are the sons of God, Rom. 8:14.

In the Justified life, we find a law in our members that is continually trying to bring us under the law of sin and death, Rom. 7:20-25.

*Appendix Note 5, c.

so that we cannot do that which we would, Rom. 7:15-19. Now where the Spirit of the Lord is there is liberty, 2 Cor. 3:17, and if the body of sin, which worketh death, is in us, we find only at periods that we are led by the Spirit of God, and only to a certain extent. We find our inability to testify freely for Christ at all times, but like Peter who was confident in his own strength of spirit, Lk. 22:33; Mk. 14:29; Matt. 26:33-35; find the spirit is willing but the flesh is weak. In the justified experience we find our inability to pray freely, nor do we have our minds continually centered upon God and his work. In this state we may be termed babes in Christ, as we yet are carnal. I Cor. 3:1-3. Not necessarily have completed the New Birth because we are called babes in Christ, as this is a term showing the baby-like disposition, instead of being strong in the Lord. Heb. 5:12-14.

Therefore, if this old nature has been cleansed out by the "washing of regeneration," Tit. 3:5, we become new creatures in Christ, old things, (envy, hatred, malice, divisions, etc., which are of the carnal nature) are passed away; and behold all things are become new (not part but all things, such as love of God's word, love of prayer, love of enemies, love to obey God in all things, etc.). 2 Cor. 5:17; Eph. 4:24. Carnality at this stage is of the past. In this state we become wholly submissive to God's will in all

things without questioning. Many are only brought partially to the light and see men exaggerated as trees walking, that is, not clearly. Mk. 8:22-25, this is in the justified life, and when temptation comes because of the word's sake they fall away, Matt. 13:20, 21; Mk. 4:17; while a few will go on and obtain the full light in the completion of the New Birth and bring forth fruit to perfection, some thirty, some sixty, some an hundred fold. Matt. 13:23.

SALVATION IN RELATION TO THE NEW BIRTH.

Salvation is:

(a) By the washing of regeneration and renewing of the Holy Ghost. Tit. 3:5.

(b) Through Sanctification. 2 Thes. 2:13.

(c) By the baptism of the Holy Ghost. Acts 11:12-15.

The above show that Sanctification and the baptism with the Holy Ghost completes the salvation of the believer; that salvation is completed by the washing of regeneration or the cleansing of the New Birth. Therefore, regeneration is completed only when we are sanctified and baptized with the Holy Ghost.

WASHING OF REGENERATION.

Tit. 3:5, 6. *"Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration;"* this washing of regeneration is the cleansing or

purging out of the old nature by Sanctification, and in this relation is it used in Eph. 5:26, "Christ gave himself for the church" (Jno. 17:19) "that he might sanctify and cleanse it with the washing of water by the word." This is not by literal water, but by the washing of regeneration. See 1 Pet. 3:21. "*And renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Savior;*" the baptism of the Holy Ghost is received immediately upon being washed or cleansed by Sanctification, "*which he shed*" (poured out, Acts 2:16-18) "*on us.*"

SALVATION THROUGH SANCTIFICATION.

2 Thes. 2:13, 14. "*But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning,*" (from the time you were called. Matt. 20:16; 22:14. We are called when we repent and the Lord pardons us. Few that become converted become wholly sanctified) "*chosen you to salvation through Sanctification of the Spirit and belief of the truth.*" Before we are completely saved we must go through sanctification, or become wholly sanctified. 1 Thes. 5:23, 24. *Whereunto he (God) called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.* God requires us to not only become justified, but also sanctified to complete salvation. He calls us to this.

SALVATION BY THE HOLY GHOST BAPTISM.

Acts 11:14-16. Cornelius was just, devout, feared God, gave alms and prayed to God always, Acts 10:1, 2, 22; yet Peter was to speak the words whereby Cornelius and his house should be saved, Acts 11:14. These received this salvation by the baptism of the Holy Ghost, Acts 11:15, 16.

The term salvation by the scriptures is never applied to the first work of grace or Justification, but to the second work or entire Sanctification.

THE ABIDING OF CHRIST.

The abiding of Christ is spoken of in relation to the New Birth.

The Holy Ghost is termed the Spirit of Christ, Rom. 8:9, and speaks of Christ being in you, that is, the Spirit of Christ dwelling in you. There must be a cleansing or purifying of the heart before Christ takes up his abode in the heart.

Jno. 15:2-5. *"Every branch in me that beareth fruit,"* (Gal. 5:22, 23) *"he purgeth"* (cleanseth or purifieth) *"it, that it may bring forth more fruit"* (Gal. 5:22, 23). After being cleansed Jesus will take up his abode in the heart; in this relation Christ says, *"Abide in me and I in you;"* this is a oneness with Christ which he expects of all his followers.

We become one in Christ through Sanctification. Jno. 17:17, 19-23; Rom. 12:5; Gal. 3:28.

We must be justified before we can bring forth any fruits (Gal. 5:22, 23) Jno. 15:4. There must be that oneness or Christ abiding in us before we can bear much fruit (Gal. 5:22, 23) Jno. 15:5. God is glorified by his children, in their bearing much fruit. Jno. 15:8.

Perfect love comes by the abiding of Christ in us. I Jno. 2:5, 6; 4:16-19.

The anointing comes by the abiding, and our eyes are opened to the understanding of God's word. Jno. 14:26; 16:13-15; I Jno. 2:27.

The abiding spoken of in the above, refers to the Holy Ghost baptism or the wholly sanctified life.

BORN OF GOD.

I Jno. 3:9. "*Whosoever is born of God doth not commit sin,*" (because) "*for his*" (God's) "*seed*" (Christ) "*remaineth*" (abideth. I Jno. 3:6) "*in him*" (whosoever is born of God), "*and he cannot*" (must not) "*sin, because he is born of God.*" Christ came to dwell in us, and separate us from the sinful nature, and thus we are saved continually, Matt. 1:21; Heb. 7:25; by having destroyed (crucified) the works of the devil, I Jno. 3:8, which is the "old man," Rom. 6:1-6, in us, through the devil having tempted our first parents, Rom. 5:12-19.

I Pet. 1:23. "*Being born again not of corruptible seed, but of incorruptible*" (seed, that is Christ), "*by the word of God, which*" (seed)

"liveth and abideth forever." This is spoken of a class of Christians who are the elect through Sanctification of the Spirit (1 Pet. 1:2); who are called to lead holy lives (1 Pet. 1:15, 16) and are purified, 1 Pet. 1:22. "Born spiritually such as are regenerated and renewed by the power and grace of the Spirit of God, in the ministry of the word, and so are made like God, by partaking of a divine nature. Jno. 1:13; 3:5, 6; 2 Pet. 1:4; 1 Jno. 3:9"—Cruden Concordance. The Adamic nature must be crucified and eradicated before we can partake of the divine nature 2 Cor. 5:17; Eph. 4:22, 24; Col. 3:9, 10. Born of the Spirit is the same as being born again. It is the spiritual work as begun in Justification and completed in Sanctification.* Many die spiritually before they come to the full light, and thus come not to perfection, Lk. 8:13, 14; while a few going on (or being carried on—Greek) to perfection, Heb. 6:1; come into the full stature of a man in Christ. Eph. 4:12-15; Lk. 8:15.

Jno. 3:5. "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." A man must not only have the natural birth, but also the spiritual birth, as, "except a man be born of water and of the Spirit he cannot enter into the kingdom of God. "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit."*

"The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. 14:17.

ADOPTION.

Is that gracious act of God whereby we, as aliens and strangers, Eph. 4:18; Col. 1:21, are brought into the relationship of children of God. Rom. 8:15, 16.

We secure this position by the New Birth. Gal. 4:1-9.

Promised. Jer. 31:33; 2 Cor. 6:16, 18; Eph. 2:11-13; 1:5; 1 Jno. 3:1.

The adopted are true believers in Christ, relying upon his blood for regeneration. Jno. 1:12, 13; Rom. 3:24, 25; Zech. 12:10; Gal. 4:5, 6; 1 Jno. 2:29. Adoption sometimes refers to the glorification of the saints at the resurrection. Rom. 8:23.

WE MAY BECOME SONS:

1. By being completely separated from unbelievers, iniquity and uncleanness. 2 Cor. 6:14-18.

2. By cleansing ourselves from dishonorable things. 2 Tim. 2:20, 21.

3. By being led by the Spirit of God. Rom. 8:14.

4. By becoming peacemakers. Matt. 5:9.

5. By loving and doing good to enemies. Matt. 5:43-48.

6. By having the fruits of the Spirit. Gal. 5:22-25.

7. When they can discern good and evil and can digest solid food. Heb. 5:8-14.

8. When the word of God abides in us. 1 Jno. 2:14.

a. A son is called to be a good soldier, suffering hardships. 2 Tim. 2:3-5.

b. Workman. 2 Tim. 2:15; Eph. 2:10.

c. Good stewards. 1 Pet. 4:10; Lk. 19:12-27.

Chapter XVII.

DIVINE HEALING.

Divine healing is that gracious act of God, whereby the body, which is afflicted by sickness and disease, is restored to health, so that the recipient may be able to more fully glorify God in doing the work that he has called him to do. God is the author of this benefit. Ex. 15:26; Deut. 32:39; Jer. 30:17; Ps. 103:3; Matt. 8:16, 17; 4:23, 24. Faith is the means. Jas. 5:15; Mk. 2:3-12; Matt. 9:20-22.

EXAMPLES.

Those healed, by whom, and the means used:

Hezekiah, by God, by using an application of figs. 2 Kgs. 20:1-7; Ia. 38:5.

Leper, by Christ, by touching. Lk. 5:12, 13.

Impotent man, by Christ, by speaking. Jno. 5:1-9.

Blind, by Christ, by two touches of the hands on the eyes. Mk. 8:22-25.

Blind from birth, by Christ, by application of clay and spittle, and washing. Jno. 9:1-7.

Lunatic, by Christ, by rebuking the devil. Matt. 17:14-18.

Two blind men, by Christ, by touching their eyes. Matt. 9:27-30.

Peter's wife's mother, by Christ, of fever, by touching her hand. Matt. 8:14, 15.

FAITH OF OTHERS.

The faith of others is helpful in healing.

Centurion for his servant, to Christ, Palsy. Matt. 8:5-13.

Sick of palsy, by Christ, four men. Mk. 2:3-12.

THIS POWER IS GIVEN TO OTHERS.

It is a special gift of the Holy Ghost. 1 Cor. 12:9.

EXAMPLES.

Those who were healed by others:

Naaman, leprosy, by Elisha, by dipping seven times in the river Jordan. 2 Kgs. 5:1-14.

Jeroboam, withered hand, by a man of God, by prayer. 1 Kgs. 13:6.

Lame man from birth, by Peter, by lifting up. Acts 3:1-8.

Cripple, by Paul, by speaking. Acts 14:8-10.

THIS POWER GIVEN TO:

The twelve Disciples. Matt. 10:1, 8.

The Seventy. Lk. 10:1, 9.

To the church. 1 Cor. 12:28.

Prayer the means of communication for healing. Ps. 6:2; Jas. 5:14-16.

Chapter XVIII.

THE SECOND COMING.

That time when Christ will come again to this earth, to receive all the saints who are prepared and waiting for him, that he might be glorified in them. 2 Thes. 1:10; Heb. 9:28.

Jesus taught his second coming under the type of parables.

PARABLES.

Ten Virgins. Matt. 25:1-13.

Faithful Stewards. Lk. 12:35-48.

Fig Tree. Matt. 24:32, 33.

PROMISED.

By Christ, Jno. 14:1-3; by representatives, Acts 1:11.

COMMANDS TO WATCH.

Matt. 24:42-51; Mk. 13:33-37; 1 Thes. 5:1-6;
3:12, 13; Rev. 3:3.

SIGNS BEFORE HIS COMING.

Scoffers at the testimony of his coming again.
2 Pet. 3:1-4.

Coldness of professors. Matt. 24:12; 2 Tim.
3:1-9.

The complete spread of the gospel into all na-
tions as a witness. Matt. 24:14; Mk. 13:10.

Blindness of people that can know. Matt. 24:
37-41; Lk. 17:26-30.

Son of perdition revealed. 2 Thes. 2:1-12.

Troublesome times. Dan. 12:1, 7-13.

Increase of knowledge. Dan. 12:4.

HOW HE SHALL COME.

Swiftly. Matt 24:27; Heb. 10:37; Rev. 3:11;
22:7, 20.

Manner. 1 Thes. 4:16; Rev. 1:7.

Certainty. Matt. 24:31-35.

Chapter XIX.

RESURRECTION AND GLORIFICATION.

These are the last acts of God in restoring man from his fallen state.

Redemption's plan is completed only when the bodies of the righteous are raised from their corruption.

The second coming, Resurrection and Translation, and the Glorification of the saints are closely associated.

Christ's coming is immediately followed by the resurrection of the just, of the translation of the saints that are alive, and the glorification of all the faithful.

RESURRECTION.

There are three resurrections referred to in God's word.

1. The spiritual resurrection of the soul from the dead state of sin into righteousness. Rom. 6:3-10; 8:11.

2. The resurrection of the bodies of the saints from corruption at the time of Christ's second coming. This is called the first resurrection. Rev. 20:5, 6.

3. Is the resurrection that will take place immediately preceding the last general judgment,

after the millennial period. Rev. 20:11-13. See Millennial Period. Chapter XX.

REDEMPTION OF BODIES.

Promised. Lk. 21:27, 28; Rom. 8:17-25; Eph. 4:30; Dan. 12:2.

Comparison. I Cor. 15:36-41, 42-50, 53, 54.

DISBELIEVERS.

Matt. 22:23; Mk. 12:18; Acts 23:8; I Cor. 15:12; 2 Tim. 2:18.

Promised, I Thes. 4:13-18: referred to, Jno. 11:24; 5:28, 29; 7:6; Matt. 22:31, 32; believed, Job. 19:25-27.

Some have already arisen from the grave since Christ arose. Matt. 27:52, 53.

Last general resurrection, see judgment. Chapter XXII.

TRANSLATION.

That gracious act of God whereby the body is changed from the natural to the spiritual state without first tasting physical death. We have record of two translations: Enoch, Gen. 5:24; Heb. 11:5; Elijah, 2 Kgs. 2:11.

The general translation of the just will be at Christ's coming. I Thes. 4:15-17; I Cor. 15:51, 52.

GLORIFICATION.

Is that state wherein the soul and body of the saints are reunited after the resurrection.

Jesus was first glorified. Jno. 7:39; 12:16, 23,

24; Acts 3:13. And it is promised to all the faithful. Col. 3:4; Rom. 8:30.

IN WHAT IT CONSISTS.

a. The change of our bodies, 1 Cor. 15:53, 54; 2 Cor. 5:1-4; Rom. 8:17-25, to the likeness of Christ's glorified body, 1 Jno. 3:2; Phil. 3:20, 21.

b. State of bliss with Jesus. Jno. 14:1-3; 1 Thes. 4:17; 2 Thes. 1:10; Rev. 20:4, 6; Matt. 19:28, 29.

c. Special blessings. Rev. 2:7, 11, 26-28; 3:12; 21:1-7, 10-27. See Millennial Period.

Chapter XX.

MILLENNIAL PERIOD.

Is that space of time when the saints shall live and reign with Christ. This period shall begin when Christ shall come for his waiting bride, at the first resurrection and translation of the just, at his second coming, and shall cover one thousand years. Rev. 20:4-6.

After the first general resurrection (1 Thes. 4:13-17; see also subject resurrection), the devil will be bound and imprisoned one thousand years. Rev. 20:1-3, so that he cannot deceive the nations. During this time the saints will be with Christ and reign with him, Rev. 20:4: they also

shall rule the nations with a rod of iron, Rev. 2:26, 27.

Six of the seven vials of wrath are poured out upon the nations during this period. See Revelation, fifteenth and sixteenth chapters. After this will Satan be loosened from the bottomless pit, where he was cast, Rev. 20:1-3, and will deceive the nations and gather them together to battle against the saints and the beloved city. and fire shall come down from heaven and shall devour them. Rev. 20:7-9. This great battle is termed the battle of Armageddon, Rev. 16:16; 19:19. The spirits of devils go out to gather the nations to this battle, Rev. 16:14; Zeph. 3:8. Christ with his army will come down from heaven and slay all the wicked at this time, Rev. 19:11-21. Fire shall be the instrument in God's hands for this conflict, Rev. 20:9; Ps. 50:3. This will be the seventh great vial of wrath upon the nations and the last, Rev. 16:17-21. Thus will be fulfilled the prophecies mentioned in Rev. 6:14-17 and Ia. 34:1-3. This completing the destruction of the godless from this earth. After this the devil is cast into the lake of fire prepared for the devil and his angels, Rev. 20:10; Matt. 25:41. Where the beast and the false prophet have been cast, Rev. 20:10. The earth now and its works shall be consumed by the fire of God, Deut. 32:22; 2 Pet. 3:7, 10, 12; Rev. 20:11; 21:1; Mic. 1:4; Isa. 34:4. The godless dead

at the first resurrection will not live again until the thousand years are ended, Rev. 20:5. These shall take their place in the second resurrection and general judgment, in which all are judged that did not have part in the first resurrection, Rev. 20:5, 6, 12, 13; Dan. 12:2; Jno. 5:29. See judgment. Chapter XXII.

NEW EARTH.

After the judgment there will be a new heaven and a new earth, wherein dwelleth righteousness. 2 Pet. 3:13; Ia. 65:17-25; 66:22; Rev. 21:1. May we be among the redeemed of the Lord that shall have part in the first resurrection, that we may have a glorified experience on this new earth.

Chapter XXI.

KINGDOM OF HEAVEN.

This has reference to the state of the earthly church of which Christ is the head, and may be termed the church militant, or working church. It also has reference to the state of the church beyond this life, and may be termed the church triumphant, or the glorified church. The first is the state for preparation and probation, the second the state of eternal bliss and everlasting happiness.

THE CHURCH MILITANT.

Parables concerning it:

a. The Sower, Matt. 13:3-23, preaching and receiving the word of God.

b. Marriage of the King's son, Matt. 22:2-14; The Draw Net, Matt. 13:47-50; Invitation to the gospel feast.

c. The Tares, Matt. 13:24-30; Mixture of good and evil people.

d. The Hid Treasure, Matt. 13:44; Value of the gospel.

e. The Goodly Pearl, Matt. 13:45, 46; Seeking salvation.

f. The Mustard Seed and Leaven, Matt. 13:31-33; Spread of the gospel.

g. The Ten Virgins, Matt. 25:1-13; Watchfulness of the church.

h. The Talents, Matt. 25:14-30; Faithfulness of the church.

Prophecy of this kingdom, Dan. 2:44.

This kingdom came through Christ, Matt. 3:2; 4:17; 10:7; 12:28; Lk. 10:9, 11; 11:20.

In what it consists: of righteousness, joy, and peace in the Holy Ghost, Rom. 14:17; Power, 1 Cor. 4:20; and comes in the heart, Lk. 17:20, 21; with power, Mk. 9:1; Lk. 9:27; by the gift of the Holy Ghost, Acts 1:8.

HOW WE ENTER.

By the way of the New Birth, Jno. 3:3, 5.

By being converted and becoming as a little child, Matt. 18:3.

By doing the will of the Father, Matt. 7:21.

The difficulties in the way of those who would enter:

Riches, Matt. 19:16-26; Lack of determination, Lk. 9:62.

The exalted, Mk. 10:14, 15; Self-righteous, Matt. 5:20.

Those who cannot inherit the kingdom, 1 Cor. 6:9, 10; Gal. 5:19-21; Eph. 5:3-5; Rev. 21:8, 27; Rom. 1:29-32.

How the inheritance comes, Acts 26:18; 20:32; 1 Cor. 6:11; Col. 1:12, 13; Jas. 2:5.

THE CHURCH TRIUMPHANT.

We must belong to the militant church before we can enter the triumphant church. Christ does the adding to the earthly church, Acts 2:47. Many seek to enter but do not meet the requirement, Matt. 7:21. These shall also be deprived of entering the church triumphant, Matt. 25:31-46.

How to get an abundance of an entrance, 2 Pet. 1:4-11.

We must enter through great tribulations, Acts 14:22; Rev. 7:14.

Chapter XXII.

THE JUDGMENT.

There are three judgments spoken of in God's word :

First, the judgment which the sinner receives in his accepting or rejecting the word which is preached. Jno, 3:18.

Second, the judgment of the faithful and unfaithful servants and stewards; this will take place at Christ's second coming, Matt. 25; Rom. 14:10, 14; 1 Cor. 4:5; 2 Thes. 1:7-10; Dan. 12:1-3. These shall be judged according to their faithfulness and works. See Matt. 25; 2 Cor. 5:10.

The third and last general judgment will take place at the end of the Millenial Period. Those who belong to the ungodly dead that had no part in the first resurrection, Rev. 20:5; are raised together with those who went through the seven vials of wrath during the thousand years after the second coming. These stand before Christ and his saints to be judged, Jude 14, 15; Dan. 7:9, 10. Jno. 5:29 speaks of both resurrections and judgments; Rev. 20:11-13, speaks of the last resurrection and judgment.

There is a day appointed for judgment. Acts 17:31.

There becomes a separation in judgment. This is stated in the following parables: Sheep and Goats, Matt. 25:31-46; Talents, Matt. 25:19-30; Tares, Matt. 13:30-40; Net. Matt. 13:48, 49.

Those judged, Rom. 14:10, 12; 2 Cor. 5:10; Eccl. 11:9.

How judged, To line, Ia. 28:17; With His truth, Ps. 96:13; in righteousness, Ps. 9:8; with equity, Ps. 98:9; according to works, Eccl. 12:14; 2 Cor. 5:10; according to words, Matt. 12:36, 37.

Chapter XXIII.

HELL AND PUNISHMENT. Lk. 16:19-31

This is the place of the damned, prepared for the devil and the angels, Matt. 25:41; the wicked and all the nations that forget God, Ps. 9:17.

It is called the bottomless pit, Rev. 20:1-3.

It is a lake of fire. Deut. 32:22; Rev. 20:10;

It is called outer darkness. Matt. 22:13; 8:12; 25:30; Jude 13.

Punishment and those punished, Matt. 13:41, 42, 48-50; Ia. 66:24; Rev. 20:14, 15; 21:8; Jude 6, 7, 13; Matt. 25:30, 41; 18:8, 9; Mk. 9:43-48; 2 Thes. 1:7-9; Rev. 14:9-11.

These shall be in everlasting torment, Rev. 20:

10; Dan. 12:2; Rev. 14:11; Matt. 25:46; 2 Thes. 1:9; Ia. 66:24.

UNPARDONABLE SIN.

This is a sin that is committed for which one cannot be forgiven in this life nor the life to come, Matt. 12:31, 32; Mk. 3:28-30; Lk. 12:10; 11:24-26; Heb. 10:26-29; 6:4-6; 2 Pet. 2:20-22; Gen. 6:3; 1 Jno. 5:16, 17.

Examples: Ananias and Sapphira, Acts 5:1-10; Nadab and Abihu, Lev. 10:1, 2. See also Acts 7:51; 13:44-46.

Chapter XXIV.

BELIEF.

Belief for salvation is to receive the word of God and be fully persuaded that Christ is the Son of God, that he came to this earth and made an atonement for man's salvation, and that he can be the recipient of this favor.

Hearing God's word a means of belief, Mk. 1:15; Acts 4:4; 8:12; 15:7; Rom. 1:16; 10:14, 15; 1 Cor. 1:21; Eph. 1:13. It must be from the heart, Rom. 10:9, 10; Acts 8:37.

We are justified by belief, Acts 13:38, 39; 10:43; Rom. 3:25, 26; 13:11; also sanctified, Jno. 7:37-39; Rom. 15:13; and obtain salvation, Jno. 1:12; 3:36; 11:25; 1 Thes. 4:14.

Faith is the substance (confidence) of things hoped for, the evidence of things not seen, Heb. 11:1; it assures us of the reality and worth of eternal and invisible things, and produces a satisfaction and assured confidence, that God will certainly perform what he has promised, whereby the believer is as confident of them, as though he actually possessed them.

It is a gift of God, Eph. 2:8; Acts 17:31 (margin); Heb. 12:2.

Comes by belief, Rom. 10:16, 17.

SAVING FAITH.

We are justified by it, Rom. 3:28, 30; 5:1; Gal. 2:16; 3:8, 24; sanctified, Acts 26:18; purified, Acts 15:9; standing grace, Rom. 5:2; saving grace, Eph. 3:17; receive the Spirit, Gal. 3:14; Christ dwells in our hearts, Eph. 3:17; and children of God, Gal. 3:26.

HEALING FAITH.

See Divine Healing. Chapter XVII.

LIVING FAITH.

This is one of the nine gifts of the Holy Spirit, 1 Cor. 12:9; also one of the fruits of the Spirit, Gal. 5:22.

Without it we cannot please God, Heb. 11:6.

Righteousness of God obtained by it, Rom. 3:22; 4:13; 9:30; 10:6; Gal. 5:5; Phil. 3:9.

It overcomes the world, 1 Jno. 5:4; Eph. 6:16.

We stand by having it, 2 Cor. 1:24.

Walk by it, 2 Cor. 5:7; Grow by it, Rom. 1:17.

Examples: Heb. 11; Stephen, Acts 6:5, 8; Barnabas, Acts 11:24.

COMPARISON.

Belief is man's part, Rom. 10:8-11; Heb. 11:6; faith is God's part, Heb. 12:2; Eph. 2:8; 1 Cor. 12:9.

We believe God will save now; faith gives the assurance that he does save now.

PART III. Holy Living.

Chapter XXV. HOLY LIVING.

CONSECRATION.

Our bodies, Rom. 12:1; 1 Cor. 6:19, 20; 3:16, 17; Heb. 12:1, 2.

From worldliness, Rom. 12:2; 2 Cor. 6:14-17; Jas. 4:4; 1:27; Gal. 6:14; 2 Cor. 4:4; 1 Jno. 2:15-17.

Our possessions, 1 Jno. 3:17; Matt. 19:16-26; 19:29; Acts 2:4, 45; 5:1-10.

Worldly goods not to be sought, Matt. 6:33; 6:19-34; Ps. 62:10; 1 Tim. 6:5-11.

Christian's equipment, Eph. 6:10-18; Growth, 2 Pet. 3:18; 1:4-8.

Dress, 1 Pet. 3:3-5; 1 Tim. 2:9, 10.

GIVING, cheerfully, 2 Cor. 9:6, 7; Rom. 12:13; as God prospers us, 1 Cor. 16:2; by tithes and thank offerings, Mal. 3:8-12; Matt. 23:23.

CHRISTIAN LOVE.

(a) To God, Deut. 6:5; 10:12, 13; 11:1; 30:6; Matt. 22:37, 38; Mk. 12:30.

Proof of love to God, Jno. 14:15, 21, 23, 24; 1 Jno. 2:5; 3:20, 21.

(b) To neighbor, Lev. 19:18; Matt. 22:39; 19:19; Mk. 12:31; 1 Cor. 13; Rom. 13:9, 10; Gal. 5:14; Jas. 2:8, 9.

Who is our neighbor? Lk. 10:29-37. See Jno. 4:9.

First, Brotherhood, Rom. 12:10; 15:1-3; Gal. 5:13; Phil. 2:3; 1 Pet. 5:5; Rom. 12:9; 1 Tim. 1:5; 1 Pet. 1:22.

Commands, 1 Jno. 4:7; 1 Thes. 4:9; Jno. 13:34; 15:12, 17; Eph. 5:2; Proof, 1 Jno. 3:14-17.

Second, Enemies, Matt. 5:43-45; 18:35; Lk. 6:27-36; Rom. 12:14, 17-20; Mk. 11:25, 26.

Chapter XXVI.

THE BIBLE. Ps. 119:105.

This is the written revelation of God concerning himself in his relation to man, 2 Pet. 1:20, 21; Rom. 15:4.

The names by which it is known: Scriptures, Law, Commandments, Gospel, Word of God, Word of Truth, Truth, Precepts, Testimonies, etc.

Sufficiency for man's salvation, Rom. 1:16; 2 Tim. 3:16, 17. Not to be added to, Deut. 4:2; 12:32; Prov. 30:5, 6; Ia. 8:20; Rev. 20:18, 19.

To be lived by, Deut. 8:3; Lk. 4:4; Matt. 4:4. Ecc! 12:13.

How to use for profit: Search, Jno. 5:39; Study, 2 Tim. 2:15; Meditate in it, Ps. 1:2; Read, 1 Tim. 4:13; Ia. 34:16.

BENEFITS, Power of God, Rom. 1:16; Heb. 4:12; Sword of the Spirit, Eph. 6:17; Faith comes by it, Rom. 10:17; Sanctified through it, Jno. 17:17; 1 Tim. 4:5; it is a light, Ps. 119:105.

It is to be preached, 2 Tim. 4:1-4; Jno. 3:34; Ia. 8:20; Deut. 4:2; Jer. 23:28-32.

Baptism of the Holy Ghost necessary to properly understand it, Jno. 14:26; 1 Cor. 2:4-16; Heb. 8:10, 11; 1 Jno. 2:27.

PRAYER. Matt. 6:5-13.

Is an offering up of our heart-felt desires to God for things needful, with a confidence that we shall obtain them.

It may be mental, 1 Sam. 1:12, 13; vocal, 1 Kgs. 8:22-54; private, Matt. 6:6; or public, 1 Kgs. 8:22-54.

It may be divided into different parts, viz: invocation, adoration, confession, petition, pleading, dedication, thanksgiving and blessing.

We are to pray for others as well as for ourselves, Jas. 5:16; Eph. 6:18.

HOW WE ARE TO PRAY: Fervently, Col. 4:12; Lk. 18:1-7; Sincerely, Ps. 17:1; Constantly, Col. 4:2; 1 Thes. 5:17; Lk. 21:36; Rom. 12:12; Eph. 6:18; 1 Pet. 4:7; With faith, Jas. 5:15; Jas. 1:6; With repentance, Ps. 66:18; Jer. 36:7; By help

of the Holy Spirit, Rom. 8:26, 27; Eph. 6:18; With understanding, 1 Cor. 14:15; Believing, Matt. 21:22; Mk. 11:24; Without doubting, 1 Tim. 2:8; In truth, Ps. 145:18; In the name of Jesus, Jno. 14:13, 14; 15:16; 16:23, 24; According to the will of God, 1 Jno. 5:14, 15; Watch and pray, Mk. 13:33; 1 Pet. 4:7; Fast and pray, Mk. 9:29; Matt. 17:21.

ATTITUDE OF PRAYER.

Humility, Ps. 95:6; Phil. 2:10; Rom. 14:11; Ia. 45:23.

Examples: Solomon, 2 Chron. 6:13; Daniel, Dan. 6:10; Jesus, Lk. 22:41; Stephen, Acts 7:60; Peter, Acts 9:40; Paul, Acts 20:36; Eph. 3:14; Church, Acts 21:5. Distinct times, Ps. 55:17; Dan. 6:10.

Chapter XXVII.

CONVERSATION. Jas. 3.

FORBIDDEN: Corrupt, Eph. 4:29; Filthy, Col. 3:8; Evil, 1 Cor. 15:33; Eph. 4:31; Foolish talking and jesting, Eph. 5:3, 4; Covetous, Heb. 13:5; Tale bearing and tattling, Lev. 19:16; Prov. 20:19; 11:13; 6:19; 26:20; 18:8; Slander, Prov. 10:18; Ps. 101:5; 50:20; 15:1, 3; 34:12, 13; 1 Pet. 3:10.

Protection of God's children from evil reports, Job 5:21; Ps. 31:20.

ACCEPTABLE: Testimony for Christ, Rom. 10:10; 1 Pet. 3:15, 16; Matt. 10:32; Lk. 12:8; Heb. 13:15; Living, 1 Jno. 2:4-6; Matt. 5:16; Holy Conversation, 2 Pet. 3:11; Heavenly, Phil. 3:20; Bible, Phil. 1:27; Ia. 8:20; Right, Ps. 50:23; Pointed, Matt. 5:37; Good, Jas. 3:13.

HOUSEHOLD.

Husband's duty, Eph. 5:25, 28, 29, 31, 33; Col. 3:19; 1 Pet. 3:7.

Wife's duty, Eph. 5:22-24; Col. 3:18; 1 Pet. 3:1; 1 Cor. 7:10, 11; 1 Tim. 5:14; Tit. 2:4, 5.

Parents' duty: Must not provoke children, Eph. 6:4; 3:21; lead them to Jesus, Matt. 19:14; correct them, Prov. 19:18; 22:6, 15; 23:13, 14; 29:15, 17; 23:24, 25; have them under authority, Tit. 1:6; 1 Tim. 3:4, 12.

Teach them the word of God. Deut. 6:6, 7; 4:9; 11:18, 19.

Children's duty, Eph. 6:1-3; Col. 3:20; Prov. 25:22; Ex. 20:12; Deut. 5:16; 27:16.

PART IV. Christian Workers.

Chapter XXVIII.

HINTS TO WORKERS.

THE WORKER SHOULD BE: Saved, Separate, Busy, Definite, Successful, Humble, Obedient, Something, Then, Do Something, Acts 8:26-40; Prov. 11:30; Dan. 12:3.

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth, 2 Tim. 2:15.

Be filled with assurance, love, hunger for souls, prayerful dependence on the Spirit, unquestioning obedience to his leading, confidence in his message, boldness, tact, tenderness, blamelessness—in short entire consecration.

Whatever your feeling of timidity in doing personal work, do not be deterred by fear that you may give offense. Be natural and courteous in asking the simple question as to personal salvation, and, extend an invitation to come and talk the matter over with you. As far as possible, converse only with persons of your own age or younger, of your own sex and walk in life. The one anxiety in dealing with souls should be to be faithful, as in Christ's stead, and not go be-

yond the Spirit's leading. Great harm is done in pressing a sinner to a decision, before the Spirit of God has prepared the way. Deal with the inquirer alone and in quiet. Find out his spiritual condition. Pray while you listen and wait. After a few words to ascertain the state of mind of the inquirer, present the truth you think he needs from the Bible. While conversing alone with the inquirer if some one intrudes, diverting his attention, kindly, tell the intruder to be silent or withdraw. Remember there is not a question of a seeker after salvation that is not answered by the Bible. Be cautious, that which is a help to one may not be to another, therefore, rightly divide the Word of Truth." To open the conversation with the inquirer, if it is during a series of religious services, commence with some questions suggested by the text of the address, or by the closing appeal of the speaker, or by allusions to the closing hymn or some familiar circumstance. In conversation be deeply in earnest, but avoid excitement.

Avoid telling your experience or that of others as the inquirer must lean on the word of God, and not on one's experience of it. Seldom two experiences are alike. Never put before others a message of God's Word that does not come hot from your own heart, or use truths you have not yourself digested.

Use your own Bible. "The sword of the Spirit, which is the Word of God." to meet

every difficulty and objection. Have the inquirer read aloud the text to be applied; better use a few pertinent passages than many. Depend not on your experience or ability to apply the Word: "It is the Spirit that quickeneth."

Remember that neither repentance, faith, nor prayers, save, but Christ saves.

Seek to secure acceptance, not so much of Christianity as of the personal Christ. Do not be drawn into debate on any point. Offer Jesus Christ as an antidote for doubt as well as for sins. If an inquirer baffles you with difficult questions, hand such an one over to a more experienced worker. If persons refuse and seem to repulse and chill you, do not be dismayed or consider your labor lost, or that you have made a mistake; God often uses such refusals to convict of sin and lead to repentance. Never advise an inquirer to go home and read his Bible, or pray, or try and do better. This is losing the present opportunity with no promise of a future or better one.

Affectionately urge immediate decision. Pray with the inquirer, and have him pray aloud before separating. Be not too eager to lead a soul into peace. The anxious soul needs a Person rather than a blessing.

It is a mistake to tell a person he is justified or sanctified; that is something for himself and God to settle. Let the Holy Spirit himself show him; that when he has believed on the Lord Jesus

Christ, he is at once justified or sanctified.

Never consider your work as done until you have evidence that the inquirer fully accepts Christ, and he can say that he truly and joyfully believes and testifies on the authority of the Word, that he is saved.

Chapter XXIX.

A SOUL LED TO CHRIST.

Remember you are doing what the angels in heaven cannot.

Be in direct communication with the Lord.

Receive the message he wants delivered.

Go where the unsaved are.

Walk by faith and not by appearances.

Remember, souls are found in out-of-way places.

Be obedient to the light given.

Be looking for the one soul.

Get his name and location.

Regard his soul and not his person.

Do not let his station in life affect you.

Remember, God prepares the ground for the sower.

Be alone and in quiet if possible.

Quickly catch the state of his mind.

Be in close relation to the Holy Spirit.

Do not be **too** familiar on short acquaintance.
Remember a close relationship is necessary.
What you do, do quickly.

Read the man if you want to help him.

Listen to the man read the Bible.

How he reads will tell where he is.

Ask questions that will fit his case.

Do not do all the talking.

Every inquirer has his "how" or "why".

Stay in your place; you are a guide.

The inquirer will tell you how you can help him.

Get on a common level if you would understand him.

If the man is hurried, walk and talk.

Know your Bible upside down.

Know any other Bible as well.

Use scripture to meet his needs.

The inquirer longs for a Person, not a creed.

Let the man first tell all he knows.

Do not talk too much yourself.

Do not run to your favorite scripture.

You can pray with your mouth closed.

Be able to preach Christ from any scripture.

A man should go out of his way to seek a soul.

An inquirer desires a clean life.

More than one question comes to a seeker.

The moment of salvation should be the moment of consecration.

God will make known to a man some one thing to do at once.

You should understand the evidences of salvation.

A man may do a good deal if he believes.

Salvation is a thing of Revelation.

Tie to a man until he is tied to Christ.

There is one supreme moment to every soul.

God does some things, some we are to do.

Resurrection life should be experienced.

Chapter XXX.

THOSE WHOM YOU WILL MEET.

THE INDIFFERENT: Lk. 16:19-31.

I don't want you to talk to me about salvation, Ezek. 3:11; Prov. 29:1.

Don't care to think about religion, Ps. 9:17; Rom. 1:21, 28.

I must have a good time, Lk. 16:25; Eccl. 11:9; 1 Tim. 5:6; Isa. 47:7-15.

I neither accept nor reject, Matt. 12:30; Lk. 11:23.

THE STUBBORN: Matt. 19:16-22.

Attend to your own business, Lk. 2:49; 2 Cor. 5:20.

It is my business whether I'm saved or not, Prov. 21:29; 28:14; 29:1.

It would ruin my business, Mk. 8:36; Phil. 4:19; Matt. 6:33, 34; Eccl. 12:13.

THE COMPLAINER: Lk. 7:36-50.

God is not just to create and damn, Eccl. 7:28; Ezek. 18:25; 33:11; Jno. 3:16; Rom. 9:22.

The Christian life is too exacting, Prov. 3:17; 1 Jno. 5:3; Matt. 11:30.

It is no small matter to be born again, Jno. 3:5; 1 Jno. 5:1.

Christians seem unhappy, Prov. 4:18; 16:20; Rom. 14:17; 15:13.

Christians are inconsistent, Rom. 2:1; 14:4; Matt. 7:1, 2.

Too many hypocrites in the church, Matt. 23:15; Job 20:5; 8:13.

Christians do things I would not, Rom. 14:12; Matt. 7:3.

So many profess and turn out bad, 1 Jno. 2:19; Matt. 7:21.

THE PROCRASTINATOR: Lk. 12:16-20.

I'm too young now, Eccl. 12:1; Prov. 8:17; Isa. 55:6.

I don't feel it's my time to be saved, 2 Cor. 6:2; Isa. 55:6.

I want to investigate this some more, Job 11:7; 1 Cor. 2:10.

Some other time will do, 2 Cor. 6:2; Gen. 6:3; Heb. 3:7, 8; Isa. 55:6.

After I get settled in life, I will get saved, 2 Cor. 6:2; Heb. 3:7, 8.

I've sinned away my days of grace, 2 Pet. 3:9; 2 Cor. 4:3, 4; Rom. 10:21; Matt. 21:28, 31.

THE IGNORANT: Jno. 3:1-21.

Can I know that I'm saved? Lk. 1:77; 1 Jno. 5:13; 4:13; 3:24.

What do you mean by believe? Isa. 45:22; Rev. 22:17.

What is repentance? 2 Cor. 7:10.

Can't we be saved without being sanctified? 2 Thess. 2:13; Tit. 3:5; 1 Thess. 4:3; Matt. 7:21; Heb. 12:14; Jno. 17:19.

Were not our forefathers saved without being sanctified? 2 Sam. 14:14; Heb. 12:14; 1 Pet. 1:16, 17; Acts 10:34; Rom. 2:11; 1:18; Heb. 13:8; 2 Chron. 19:7; Col. 3:25.

How can I become interested in the Bible? 1 Pet. 2:2; Ps. 119:18; 1:2.

I am not one of the elect. Rev. 22:17; Matt. 11:28; Isa. 45:21, 22.

THE DISBELIEVER: Heb 3:7-19.

Religion is all a sham. 2 Pet. 1:16; 2 Tim. 1:12; Lk. 1:4.

No one knows about the future. 1 Thess. 5:1-6.

The soul has no consciousness after death. Lk. 16:24; Matt. 25:46.

I don't believe there is a God. Ps. 14:1; Rom. 3:3.

Don't believe there is a hell. Lk. 16:23; Ps. 9:17; Rev. 20:14.

Don't think as you do. Prov. 3:5; 15:26; Isa. 55:8, 9.

Things in the Bible I can't believe. 1 Cor. 2:14.

Don't believe the Bible. Rom. 3:3; Lk. 16:29.

I want to use my reason. Isa. 1:18; Job 11:7.

Don't believe Christ was divine. 1 Jno. 2:22; Mk. 5:7; Jno. 1:1, 14.

I want evidence besides the Bible. Lk. 16:31; Jno. 20:29; Rom. 1:19, 20; Ps. 19:1-6.

The Bible is contradictory. Tit. 1:2, 3; Jude 10; Ps. 119:160; 2 Tim. 2:15.

I'm skeptical. Jno. 7:17; 20:31; 1 Jno. 5:20.

THE DOUBTERS: Jno. 1:45-51.

I don't understand the Bible as you do. 2 Pet. 1:20; Prov. 3:5, 6; 1 Cor. 2:10-14.

I'm troubled with doubts. Isa. 50:10; Jno. 8:12; Mic. 7:8.

None can be perfect in this life. Gen. 6:9; Job 1:1, 8; Matt. 5:48; 2 Cor. 13:11; Ps. 37:37; Jas. 3:2.

I don't believe we can be sanctified in this life. Jno 17:17, 19; Heb. 12:14; 1 Thess. 5:23, 24; 4:3; Lk. 1:74, 75.

Don't feel saved. Acts 16:31; Ps. 119:41; Jer. 17:14; Rom. 8:16; Heb. 10:14, 15; 1 Jno. 3:24; 5:10.

THE SELF-RIGHTEOUS: Lk. 10:25-37.

I'm going to do my best to please God. Rom.

8:8; Phil. 2:13; Eph. 2:10.

Young people are not so bad as old. Gen. 8:21; Ps. 51:5.

I believe in growing into sanctification. Acts 26:18; Eph. 2:8-10; Rom. 15:16.

I never did any thing bad. Rom. 3:10, 12; Ps. 130:3, 4; 1 Jno. 1:10.

I'm good enough. Ps. 51:5; Eph. 2:3; Isa. 64:6.

I'm better than others. Phil. 2:3; Lk. 18:11; Jas. 2:10; Prov. 30:12.

I'm doing my best to be saved. Rom. 4:5; Eph. 2:8; Jer. 13:23.

THE FEARFUL: Mk. 5:25-34.

My companions have such an influence over me. Deut. 13:6-8; Ps. 1:1; 2 Cor. 6:14-18; Prov. 4:14.

I can't stand persecutions. Mk. 8:34, 35; Jno. 16:33; Matt. 5:10-12; Isa. 26:3, 4; Heb. 4:15, 16.

I can't live a Christian. Phil. 4:7, 13; 2 Cor. 12:9; 1 Pet. 1:5; Jno. 10:28; Isa. 41:10; Heb. 7:25.

Can't break off swearing. Deut. 5:11; 2 Cor. 5:17.

Its harder for some to be saved than others. Rom. 10:12; 6:23; 9:16; Isa. 45:22; Jno. 1:12.

THE CONVICTED: Acts 2:37-39; 16:25-34.

I'm so wretched. Isa. 51:12; Matt. 9:12; Lk. 4:18.

I'm too great a sinner. 1 Tim. 1:15; 1 Pet. 3:18; Isa. 1:18.

I'll turn over a new leaf. Jno. 3:3; Jno. 10:1; Job. 14:4.

How can I be saved. Isa. 45:22; Jno. 10:9; Rom. 10:13; Matt 7:7, 8; Acts 3:19; 16:30, 31; Ezek. 33:14-16.

God seems so far off. Rev. 3:20; Ps. 145:18; Jas. 4:8.

CAN'T QUIT THE USE OF TOBACCO: Heb. 7:25; Col. 3:17; 1 Cor. 10:31; 3:16, 17; 6:19, 20; 2 Cor. 6:16; Rom. 14:23; 2 Cor. 7:1; 6:17, 18; Eph. 5:5; Col. 3:5; 1 Thes. 4:7.

THE BACKSLIDER: Lk. 22:54-62.

I was once a Christian. Jer. 2:13; 6:16; Hos. 14:2; 1 Jno. 1:9.

I tried once and failed. Isa. 12:2; Lk. 13:24; Matt. 7:7, 8.

THE JUSTIFIED: Acts 10.

I believe we are sanctified when we are pardoned. Acts 10:22, 44; 11:14, 15; 26:18; Rom. 5:1-5; Jno. 14:16; 17:9-20.

I don't believe God does His work by pieces. Mk. 8:22-25; Phil. 1:6.

A PLAN FOR DAILY READING OF THE BIBLE THROUGH EACH YEAR.

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“They Searched the Scriptures Daily.”—ACTS 17:11.

DATE	OLD TESTAMENT		NEW TESTAMENT	
	BOOK	CHAPTER	BOOK	CHAPTER
Jan. 1	Genesis	1, 2, 3	Matthew	1
“ 2	“	4, 5, 6	“	2
“ 3	“	7, 8, 9	“	3
“ 4	“	10, 11, 12	“	4
“ 5	“	13, 14, 15	“	5 : 1-26
“ 6	“	16, 17	“	5 : 27-48
“ 7	“	18, 19	“	6 : 1-18
“ 8	“	20, 21, 22	“	6 : 19-34
“ 9	“	23, 24	“	7
“ 10	“	25, 26	“	8 : 1-17
“ 11	“	27, 28	“	8 : 18-34
“ 12	“	29, 30	“	9 : 1-17
“ 13	“	31, 32	“	9 : 18-38
“ 14	“	33, 34, 35	“	10 : 1-20
“ 15	“	36, 37, 38	“	10 : 21-42
“ 16	“	39, 40	“	11
“ 17	“	41, 42	“	12 : 1-23
“ 18	“	43, 44, 45	“	12 : 24-50
“ 19	“	46, 47, 48	“	13 : 1-30
“ 20	“	49, 50	“	13 : 31-58
“ 21	Exodus	1, 2, 3	“	14 : 1-21
“ 22	“	4, 5, 6	“	14 : 22-36
“ 23	“	7, 8	“	15 : 1-20
“ 24	“	9, 10, 11	“	15 : 21-39
“ 25	“	12, 13	“	16

DATE	OLD TESTAMENT		NEW TESTAMENT	
	BOOK	CHAPTER	BOOK	CHAPTER
Jan. 26	Exodus	14, 15	Matthew	17
" 27	"	16, 17, 18	"	18 : 1-20
" 28	"	19, 20	"	18 : 21-35
" 29	"	21, 22	"	19
" 30	"	23, 24	"	20 : 1-16
" 31	"	25, 26	"	20 : 17-34
Feb. 1	"	27, 28	"	21 : 1-22
" 2	"	29, 30	"	21 : 23-46
" 3	"	31, 32, 33	"	22 : 1-22
" 4	"	34, 35	"	22 : 23-46
" 5	"	36, 37, 38	"	23 : 1-22
" 6	"	39, 40	"	23 : 23-39
" 7	Leviticus	1, 2, 3	"	24 : 1-28
" 8	"	4, 5	"	24 : 29-51
" 9	"	6, 7	"	25 : 1-30
" 10	"	8, 9, 10	"	25 : 31-46
" 11	"	11, 12	"	26 : 1-25
" 12	"	13	"	26 : 26-50
" 13	"	14	"	26 : 51-75
" 14	"	15, 16	"	27 : 1-26
" 15	"	17, 18, 19	"	27 : 27-50
" 16	"	20, 21	"	27 : 51-66
" 17	"	22, 23	"	28
" 18	"	24, 25	Mark	1 : 1-22
" 19	"	26, 27	"	1 : 23-45
" 20	Numbers	1, 2	"	2
" 21	"	3, 4	"	3 : 1-19
" 22	"	5, 6	"	3 : 20-35
" 23	"	7, 8	"	4 : 1-20
" 24	"	9, 10, 11	"	4 : 21-41
" 25	"	12, 13, 14	"	5 : 1-20
" 26	"	15, 16	"	5 : 21-43
" 27	"	17, 18, 19	"	6 : 1-29
" 28	"	20, 21, 22	"	6 : 30-56
Mar. 1	"	23, 24, 25	"	7 : 1-13
" 2	"	26, 27	"	7 : 14-37
" 3	"	28, 29, 30	"	8 : 1-21
" 4	"	31, 32, 33	"	8 : 22-38

DATE	OLD TESTAMENT		NEW TESTAMENT	
	BOOK	CHAPTER	BOOK	CHAPTER
Mar. 5	Numbers	34, 35, 36	Mark	9 : 1-29
" 6	Deut.	1, 2	"	9 : 30-50
" 7	"	3, 4	"	10 : 1-31
" 8	"	5, 6, 7	"	10 : 32-52
" 9	"	8, 9, 10	"	11 : 1-18
" 10	"	11, 12, 13	"	11 : 19-33
" 11	"	14, 15, 16	"	12 : 1-27
" 12	"	17, 18, 19	"	12 : 28-44
" 13	"	20, 21, 22	"	13 : 1-20
" 14	"	23, 24, 25	"	13 : 21-37
" 15	"	26, 27	"	14 : 1-42
" 16	"	28, 29	"	14 : 43-72
" 17	"	30, 31	"	15 : 1-25
" 18	"	32, 33, 34	"	15 : 26-47
" 19	Joshua	1, 2, 3	"	16
" 20	"	4, 5, 6	Luke	1 : 1-20
" 21	"	7, 8, 9	"	1 : 21-38
" 22	"	10, 11, 12	"	1 : 39-56
" 23	"	13, 14, 15	"	1 : 57-80
" 24	"	16, 17, 18	"	2 : 1-24
" 25	"	19, 20, 21	"	2 : 25-52
" 26	"	22, 23, 24	"	3
" 27	Judges	1, 2, 3	"	4 : 1-30
" 28	"	4, 5, 6	"	4 : 31-44
" 29	"	7, 8	"	5 : 1-16
" 30	"	9, 10	"	5 : 17-39
" 31	"	11, 12	"	6 : 1-26
April 1	"	13, 14, 15	"	6 : 27-49
" 2	"	16, 17, 18	"	7 : 1-30
" 3	"	19, 20, 21	"	7 : 31-50
" 4	Ruth	1, 2, 3, 4	"	8 : 1-25
" 5	I Samuel	1, 2, 3	"	8 : 26-56
" 6	"	4, 5, 6	"	9 : 1-17
" 7	"	7, 8, 9	"	9 : 18-36
" 8	"	10, 11, 12	"	9 : 37-62
" 9	"	13, 14	"	10 : 1-24
" 10	"	15, 16	"	10 : 25-42
" 11	"	17, 18	"	11 : 1-28

DATE	OLD TESTAMENT		NEW TESTAMENT	
	BOOK	CHAPTER	BOOK	CHAPTER
April 12	I Samuel	19, 20, 21	Luke	11 : 29-54
" 13	"	22, 23, 24	"	12 : 1-31
" 14	"	25, 26	"	12 : 32-59
" 15	"	27, 28, 29	"	13 : 1-22
" 16	"	30, 31	"	13 : 23-35
" 17	II Samuel	1, 2	"	14 : 1-24
" 18	"	3, 4, 5	"	14 : 25-35
" 19	"	6, 7, 8	"	15 : 1-10
" 20	"	9, 10, 11	"	15 : 11-32
" 21	"	12, 13	"	16
" 22	"	14, 15	"	17 : 1-19
" 23	"	16, 17, 18	"	17 : 20-37
" 24	"	19, 20	"	18 : 1-23
" 25	"	21, 22	"	18 : 24-43
" 26	"	23, 24	"	19 : 1-27
" 27	I Kings	1, 2	"	19 : 28-48
" 28	"	3, 4, 5	"	20 : 1-26
" 29	"	6, 7	"	20 : 27-47
" 30	"	8, 9	"	21 : 1-19
May 1	"	10, 11	"	21 : 20-38
" 2	"	12, 13	"	22 : 1-20
" 3	"	14, 15	"	22 : 21-46
" 4	"	16, 17, 18	"	22 : 47-71
" 5	"	19, 20	"	23 : 1-25
" 6	"	21, 22	"	23 : 26-56
" 7	II Kings	1, 2, 3	"	24 : 1-35
" 8	"	4, 5, 6	"	24 : 36-56
" 9	"	7, 8, 9	John	1 : 1-28
" 10	"	10, 11, 12	"	1 : 29-51
" 11	"	13, 14	"	2
" 12	"	15, 16	"	3 : 1-18
" 13	"	17, 18	"	3 : 19-33
" 14	"	19, 20, 21	"	4 : 1-30
" 15	"	22, 23	"	4 : 31-54
" 16	"	24, 25	"	5 : 1-24
" 17	I Chron.	1, 2, 3	"	5 : 25-47
" 18	"	4, 5, 6	"	6 : 1-21
" 19	"	7, 8, 9	"	6 : 22-44

DATE	OLD TESTAMENT		NEW TESTAMENT	
	BOOK	CHAPTER	BOOK	CHAPTER
May 20	I Chron.	10, 11, 12	John	6 : 45-71
" 21	"	13, 14, 15	"	7 : 1-27
" 22	"	16, 17, 18	"	7 : 28-53
" 23	"	19, 20, 21	"	8 : 1-27
" 24	"	22, 23, 24	"	8 : 28-59
" 25	"	25, 26, 27	"	9 : 1-23
" 26	"	28, 29	"	9 : 24-41
" 27	II Chron.	1, 2, 3	"	10 : 1-23
" 28	"	4, 5, 6	"	10 : 24-42
" 29	"	7, 8, 9	"	11 : 1-29
" 30	"	10, 11, 12	"	11 : 30-57
" 31	"	13, 14	"	12 : 1-26
June 1	"	15, 16	"	12 : 27-50
" 2	"	17, 18	"	13 : 1-20
" 3	"	19, 20	"	13 : 21-38
" 4	"	21, 22	"	14
" 5	"	23, 24	"	15
" 6	"	25, 26, 27	"	16
" 7	"	28, 29	"	17
" 8	"	30, 31	"	18 : 1-18
" 9	"	32, 33	"	18 : 19-46
" 10	"	34, 35, 36	"	19 : 1-22
" 11	Ezra	1, 2	"	19 : 23-42
" 12	"	3, 4, 5	"	20
" 13	"	6, 7, 8	"	21
" 14	"	9, 10	Acts	1
" 15	Nehemiah	1, 2, 3	"	2 : 1-21
" 16	"	4, 5, 6	"	2 : 22-47
" 17	"	7, 8, 9	"	3
" 18	"	10, 11	"	4 : 1-22
" 19	"	12, 13	"	4 : 23-37
" 20	Esther	1, 2	"	5 : 1-21
" 21	"	3, 4, 5	"	5 : 22-42
" 22	"	6, 7, 8	"	6
" 23	"	9, 10	"	7 : 1-21
" 24	Job	1, 2	"	7 : 22-43
" 25	"	3, 4	"	7 : 44-60
" 26	"	5, 6, 7	"	8 : 1-25

DATE	OLD TESTAMENT		NEW TESTAMENT	
	BOOK	CHAPTER	BOOK	CHAPTER
June 27	Job	8, 9, 10	Acts	8 : 26-40
" 28	"	11, 12, 13	"	9 : 1-21
" 29	"	14, 15, 16	"	9 : 22-43
" 30	"	17, 18, 19	"	10 : 1-23
July 1	"	20, 21	"	10 : 24-42
" 2	"	22, 23, 24	"	11
" 3	"	25, 26, 27	"	12
" 4	"	28, 29	"	13 : 1-25
" 5	"	30, 31	"	13 : 26-52
" 6	"	32, 33	"	14
" 7	"	34, 35	"	15 : 1-21
" 8	"	36, 37	"	15 : 22-41
" 9	"	38, 39, 40	"	16 : 1-21
" 10	"	41, 42	"	16 : 22-40
" 11	Psalms	1, 2, 3	"	17 : 1-15
" 12	"	4, 5, 6	"	17 : 16-34
" 13	"	7, 8, 9	"	18
" 14	"	10, 11, 12	"	19 : 1-20
" 15	"	13, 14, 15	"	19 : 21-41
" 16	"	16, 17	"	20 : 1-16
" 17	"	18, 19	"	20 : 17-38
" 18	"	20, 21, 22	"	21 : 1-17
" 19	"	23, 24, 25	"	21 : 18-40
" 20	"	26, 27, 28	"	22
" 21	"	29, 30	"	23 : 1-15
" 22	"	31, 32	"	23 : 16-35
" 23	"	33, 34	"	24
" 24	"	35, 36	"	25
" 25	"	37, 38, 39	"	26
" 26	"	40, 41, 42	"	27 : 1-26
" 27	"	43, 44, 45	"	27 : 27-44
" 28	"	46, 47, 48	"	28
" 29	"	49, 50	Romans	1
" 30	"	51, 52, 53	"	2
" 31	"	54, 55, 56	"	3
Aug. 1	"	57, 58, 59	"	4
" 2	"	60, 61, 62	"	5
" 3	"	63, 64, 65	"	6

DATE	OLD TESTAMENT		NEW TESTAMENT	
	BOOK	CHAPTER	BOOK	CHAPTER
Aug. 4	Psalms	66, 67	Romans	7
" 5	"	68, 69	"	8 : 1-21
" 6	"	70, 71	"	8 : 22-39
" 7	"	72, 73	"	9 : 1-15
" 8	"	74, 75, 76	"	9 : 16-33
" 9	"	77, 78	"	10
" 10	"	79, 80	"	11 : 1-18
" 11	"	81, 82, 83	"	11 : 19-36
" 12	"	84, 85, 86	"	12
" 13	"	87, 88	"	13
" 14	"	89, 90	"	14
" 15	"	91, 92, 93	"	15 : 1-13
" 16	"	94, 95, 96	"	15 : 14-33
" 17	"	97, 98, 99	"	16
" 18	"	100, 101, 102	I Cor.	1
" 19	"	103, 104	"	2
" 20	"	105, 106	"	3
" 21	"	107, 108, 109	"	4
" 22	"	110, 111, 112	"	5
" 23	"	113, 114, 115	"	6
" 24	"	116, 117, 118	"	7 : 1-19
" 25	"	119 : 1-88	"	7 : 20-40
" 26	"	119 : 89-176	"	8
" 27	"	120, 121, 122	"	9
" 28	"	123, 124, 125	"	10 : 1-18
" 29	"	126, 127, 128	"	10 : 19-33
" 30	"	129, 130, 131	"	11 : 1-16
" 31	"	132, 133, 134	"	11 : 17-34
Sept. 1	"	135, 136	"	12
" 2	"	137, 138, 139	"	13
" 3	"	140, 141, 142	"	14 : 1-20
" 4	"	143, 144, 145	"	14 : 21-40
" 5	"	146, 147	"	15 : 1-28
" 6	"	148, 149, 150	"	15 : 29-58
" 7	Proverbs	1, 2	"	16
" 8	"	3, 4, 5	II Cor.	1
" 9	"	6, 7	"	2
" 10	"	8, 9	"	3

DATE	OLD TESTAMENT		NEW TESTAMENT	
	BOOK	CHAPTER	BOOK	CHAPTER
Sept. 11	Proverbs	10, 11, 12	II Cor.	4
" 12	"	13, 14, 15	"	5
" 13	"	16, 17, 18	"	6
" 14	"	19, 20, 21	"	7
" 15	"	22, 23, 24	"	8
" 16	"	25, 26	"	9
" 17	"	27, 28, 29	"	10
" 18	"	30, 31	"	11 : 1-15
" 19	Ecclesiastes	1, 2, 3	"	11 : 16-33
" 20	"	4, 5, 6	"	12
" 21	"	7, 8, 9	"	13
" 22	"	10, 11, 12	Galatians	1
" 23	Sol's Song	1, 2, 3	"	2
" 24	"	4, 5	"	3
" 25	"	6, 7, 8	"	4
" 26	Isaiah	1, 2	"	5
" 27	"	3, 4	"	6
" 28	"	5, 6	Ephesians	1
" 29	"	7, 8	"	2
" 30	"	9, 10	"	3
Oct. 1	"	11, 12, 13	"	4
" 2	"	14, 15, 16	"	5 : 1-16
" 3	"	17, 18, 19	"	5 : 17-33
" 4	"	20, 21, 22	"	6
" 5	"	23, 24, 25	Philippians	1
" 6	"	26, 27	"	2
" 7	"	28, 29	"	3
" 8	"	30, 31	"	4
" 9	"	32, 33	Colossians	1
" 10	"	34, 35, 36	"	2
" 11	"	37, 38	"	3
" 12	"	39, 40	"	4
" 13	"	41, 42	I Thess.	1
" 14	"	43, 44	"	2
" 15	"	45, 46	"	3
" 16	"	47, 48, 49	"	4
" 17	"	50, 51, 52	"	5
" 18	"	53, 54, 55	II Thess.	1

DATE	OLD TESTAMENT		NEW TESTAMENT	
	BOOK	CHAPTER	BOOK	CHAPTER
Oct. 19	Isaiah	56, 57, 58	II Thess.	2
" 20	"	59, 60, 61	"	3
" 21	"	62, 63, 64	I Timothy	1
" 22	"	65, 66	"	2
" 23	Jeremiah	1, 2	"	3
" 24	"	3, 4, 5	"	4
" 25	"	6, 7, 8	"	5
" 26	"	9, 10, 11	"	6
" 27	"	12, 13, 14	II Timothy	1
" 28	"	15, 16, 17	"	2
" 29	"	18, 19	"	3
" 30	"	20, 21	"	4
" 31	"	22, 23	Titus	1
Nov. 1	"	24, 25, 26	"	2
" 2	"	27, 28, 29	"	3
" 3	"	30, 31	Philemon
" 4	"	32, 33	Hebrews	1
" 5	"	34, 35, 36	"	2
" 6	"	37, 38, 39	"	3
" 7	"	40, 41, 42	"	4
" 8	"	43, 44, 45	"	5
" 9	"	46, 47	"	6
" 10	"	48, 49	"	7
" 11	"	50	"	8
" 12	"	51, 52	"	9
" 13	Lam.	1, 2	"	10 : 1-18
" 14	"	3, 4, 5	"	10 : 19-39
" 15	Ezekiel	1, 2	"	11 : 1-19
" 16	"	3, 4	"	11 : 20-40
" 17	"	5, 6, 7	"	12
" 18	"	8, 9, 10	"	13
" 19	"	11, 12, 13	James	1
" 20	"	14, 15	"	2
" 21	"	16, 17	"	3
" 22	"	18, 19	"	4
" 23	"	20, 21	"	5
" 24	"	22, 23	I Peter	1
" 25	"	24, 25, 26	"	2

DATE	OLD TESTAMENT		NEW TESTAMENT	
	BOOK	CHAPTER	BOOK	CHAPTER
Nov. 26	Ezekiel	27, 28, 29	I Peter	3
" 27	"	30, 31, 32	"	4
" 28	"	33, 34	"	5
" 29	"	35, 36	II Peter	1
" 30	"	37, 38, 39	"	2
Dec. 1	"	40, 41	"	3
" 2	"	42, 43, 44	I John	1
" 3	"	45, 46	"	2
" 4	"	47, 48	"	3
" 5	Daniel	1, 2	"	4
" 6	"	3, 4	"	5
" 7	"	5, 6, 7	II John
" 8	"	8, 9, 10	III John
" 9	"	11, 12	Jude
" 10	Hosea	1, 2, 3, 4	Revelation	1
" 11	"	5, 6, 7, 8	"	2
" 12	"	9, 10, 11	"	3
" 13	"	12, 13, 14	"	4
" 14	Joel	1, 2, 3	"	5
" 15	Amos	1, 2, 3	"	6
" 16	"	4, 5, 6	"	7
" 17	"	7, 8, 9	"	8
" 18	Obadiah	"	9
" 19	Jonah	1, 2, 3, 4	"	10
" 20	Micah	1, 2, 3	"	11
" 21	"	4, 5	"	12
" 22	"	6, 7	"	13
" 23	Nahum	1, 2, 3	"	14
" 24	Habakkuk	1, 2, 3	"	15
" 25	Zephaniah	1, 2, 3	"	16
" 26	Haggai	1, 2	"	17
" 27	Zechariah	1, 2, 3, 4	"	18
" 28	"	5, 6, 7, 8	"	19
" 29	"	9, 10, 11, 12	"	20
" 30	"	13, 14	"	21
" 31	Malachi	1, 2, 3, 4	"	22

APPENDIX

NOTE 1. Iniquity and unrighteousness as used in the Word of God, sometimes mean sin as a transgression; at other times sin as a state. Corruption is used for the state of sin; also to denote the decay of the body.

NOTE 2. Redemption and salvation are used interchangeably in the Scripture. Redemption in a few instances referring to salvation.

NOTE 3. Many ask the Lord to crucify them, kill them out, etc. God is not the author of death, but of life. We are to crucify ourselves, then God cleanses and raises us into newness of life. Gal. 5:24; Col. 3:5; Rom. 8:13.

NOTE 4. Many believe that the suffering and death of Christ's body upon the cross finished the atonement. In support of this the words of Jesus upon the cross are used, viz: "It is finished," Jno. 19:30. Let us understand what was meant by this language of Christ.

Jesus was to fulfill all righteousness, which was of the law. Matt. 3:15; Dan. 9:24; Rom. 10:3, 4; 8:3, 4. Therefore, he was circumcised at eight days of age. Lk. 1:59, according to law, Gen. 17:12; Lev. 12:2, 3. Baptized, Matt. 3:16.

He fulfilled the Scripture by:

Himself taking our infirmities and bearing our sicknesses. Matt. 8:17; Prophecy, Isa. 53:5; riding into Jerusalem on a colt, Matt. 21:4, 5; prophecy, Zec. 9:9; betrayed by one of his followers, Jno. 13:18; prophecy Ps. 41:9; had indignities heaped upon him, and reviled, Isa. 53:3-8; numbered with transgressors, Matt. 27:38; Lk. 23:32, 33; prophecy, Ia. 53:12; his raiments parted, Matt. 27:35; prophecy, Ps. 22:18; given gall to drink, Jno. 19:28-30; Matt. 27:48; prophecy, Ps. 69:21.

The giving of gall to drink was the last act or mockery that was heaped upon Christ by the world, and this completed prophecy in this line. Thus was finished all the prophecies concerning man reviling Christ. His work had been finished before this as stated in John 17:4. The atonement had not been completed at this time, for he was to become the first fruits of those who slept. 1 Cor. 15:20; Acts 26:23; Col. 1:18; Rev. 1:5. This was not completed until his resurrection. Moreover his physical death had not yet been finished at this time of the statement, "it is finished," because it required his death before an atonement could be stated as having been completed. The statement, "it is finished," relates to the completion of the indignities that were prophesied would be heaped upon Jesus by man in this life.

COMPLETION OF THE ATONEMENT.

The atonement as begun in this life was completed in death, Rom. 5:10.

Death sentence was passed upon all men, not only naturally, but also spiritually; not only the body, but also the soul. This was given in Adam's transgression, Rom. 5:12-21; Rom. 6:23. This is a separation from the life of God, 1 Jno. 5:12; 1 Tim. 5:6.

The atonement was not only for the body, but also for the soul. Rom. 5:6-11.

The doom pronounced against man for sin is death; not only to the body, but also to the soul. "The soul that sinneth it shall die," Ezek. 18:4, 20, and death passed upon all men, Rom. 5:12. See law typifying the atonement for the soul. Ex. 30:10-16. See, also, Ps. 116:7, 8. The doom of the sinning soul is eternal death, or an eternal separation from the life of God, and punishment. This is termed the second death. Rev. 20:14; 21:8. Christ atoned also for this, and thus has given man the opportunity of being delivered from this state of the soul's doom, and again obtaining eternal life. Therefore, he tasted death for every man. Heb. 2:9, "for the suffering of death," not only physical suffering produced by the death of the body, as we have scientific proof that the life may pass away

from the body without pain, but that suffering of the soul's death in hell, which can not be allayed by drugs. The torments of the flames, and other things, Lk. 16:23, 24. Christ made an atonement for this death as well as for the body's death. "He tasted death for every man," or paid the price of man's redemption. There is no necessity for any one to suffer this death, for Christ has paid the price by taking upon himself the sufferings of the future state, provided he accepts the atonement.

This part of the atonement is spoken of by Peter on the Day of Pentecost, Acts 2:22-32. The twenty-third verse states that God permitted wicked men to crucify and slay Christ. Twenty-fourth verse that God raised him up, having loosed the pains of death (the body was not in pains before it was raised up, therefore this could not have applied to the body but to the soul, which was raised up from hell, which was not unconscious), twenty-seventh verse (for death could not hold the Son of God in its clutches). Christ's soul was not left in hell, nor did his flesh see corruption, Acts 2:27, 31. Thus Christ's soul completed that part of the atonement by which man is saved from the suffering of eternal death in hell, His soul being an offering for sin, Isa. 53:10. It may have been this part of the atonement that troubled the soul of Jesus, Jno. 12:27; Matt. 26:38, and made him pray three times to the Father, to obtain the victory to let the Father's will be done, Matt. 26:39, 42, 44, and sweat as it were, great drops of blood, and required a ministering angel from heaven to strengthen him, Lk. 22:41-44.

He must have known that the Father had left him while on the cross, when he cried out at the last, "My God, my God, why has thou forsaken me," Matt. 27:46-50. Man had not only forsaken him, in this life, but his Father must have forsaken him in death.

This will be the cry of every unrepentant sinner that rejects the mercy of God, by not believing on the Lord Jesus Christ, Jno. 3:16, when he is swept into hell and to an eternal separation from God, to "be punished with everlasting destruction from the presence of the Lord and from the glory of His power," 2 Thess. 1:9.

The redeemed in the Lord can truly shout, "Death is swallowed up in victory, O death, where is thy sting? O hell (margin) where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ," 1 Cor. 15:54-57. The sting of death is the torments of hell. "How shall we escape, if we neglect so great salvation?" Heb. 2:3.

NOTE 5. (a) Some writers believe the "regeneration" or the "new birth," is only the first work of grace and is included in the justification of man. They claim that "regeneration" is different from justification, that in order regeneration follows justification, that we are first justified, then immediately regenerated, that in time we receive both instantaneously and at the same time. This, by them, may be termed the first work of grace. In seeking to prove this statement, these use scriptural texts that apply to the wholly sanctified life. Surely, if the same scriptures apply to regeneration and sanctification, regeneration must be completed in sanctification. Other writers upon the doctrinal teachings of the Bible, state that the new birth or regeneration is no more than justification, and are one and the same grace. The latter-day Zinzendorfians, and even the most of preachers of today take this stand. It is not one and the same, nor on the plane of justification. A third class elevate the new birth to sanctification, and include in it justification and sanctification. These believe in the two definite and distinct works of grace, viz: the first by which we are pardoned and justified of our transgressions, wherein we have a witness to this definite work of grace; knowing our sins are pardoned and we have peace with God. The second, by which we are cleansed, sanctified, and baptized with the Holy Ghost. This second being received at a distinct period of time from that of justification. We have a definite witness to the second work of grace. These two works of grace being received by two different actions of faith, which completes the new birth and constitutes the "being born of the Spirit." This last position is strongly supported by God's Word. Many admit that the old man must be

first crucified and cleansed out before the new man can take up his abode in the heart. Dr. Adam Clark says: "The *new birth* which is here spoken of comprehends not only what is termed justification or pardon, but also sanctification or holiness. Sin must be pardoned, and the impurities of the heart washed away before any soul can possibly enter into the kingdom of God. As this *new birth* implies the renewing of the whole soul in righteousness and true holiness, it is not a matter that may be dispensed with; heaven is a place of holiness, and nothing but what is like itself can ever enter into it.—Adam Clarke's Commentary, on John 3:3, paragraph 2. Dr. Adam Clarke's Commentary is a leading work in the holiness teaching, and is the best to be obtained, and very useful to Bible students.

(b) Jno. 3:5.—"*Except a man be born of water;*" this is not baptized of water, but "*born of water,*" referring to the child's birth in water which is essential to natural life to complete a birth. This is more clearly explained by Jesus to Nicodemus in the sixth verse: "*That which is born of the flesh is flesh.*" These both referring to the natural birth, in answer to the ruler's question, Jno. 3:4.

COMPARISON OF NATURAL AND SPIRITUAL BIRTH.

"*Except a man be born * * * of the Spirit, he cannot enter the kingdom of God.*" "*That which is born of the spirit is spirit.*" Jno. 3:5, 6. A question that is difficult to many of us. How can a man have life in Christ, and still not have the complete birth?

First, naturally a child has life before it is separated from the womb; second, it takes the separation to complete the birth.

First, spiritually a man has life before he completes the new birth, but it takes the separation from inbred sin, or sanctification (setting apart) to complete it.

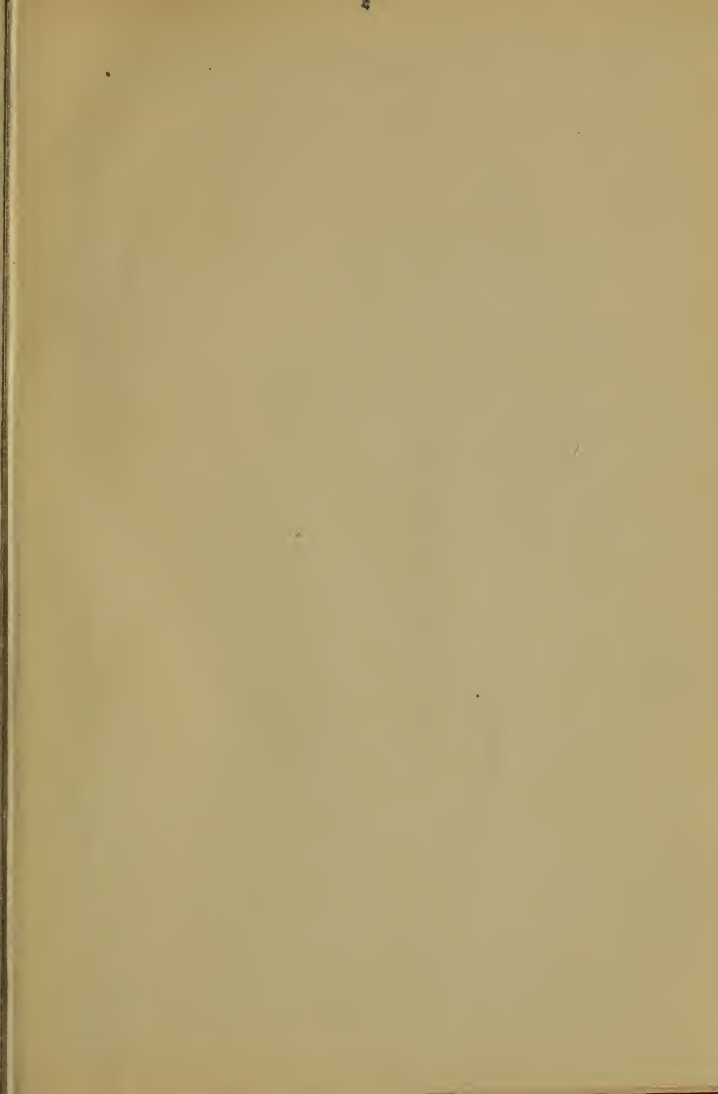
The natural and spiritual birth can not be compared throughout, the spiritual being much higher than the natural. The first is a generation, the second a creation.

We may be termed babes in Christ because of carnality, 1 Cor. 3:1-3, and yet have no reference to the spiritual birth. In the spiritual birth we are new crea-

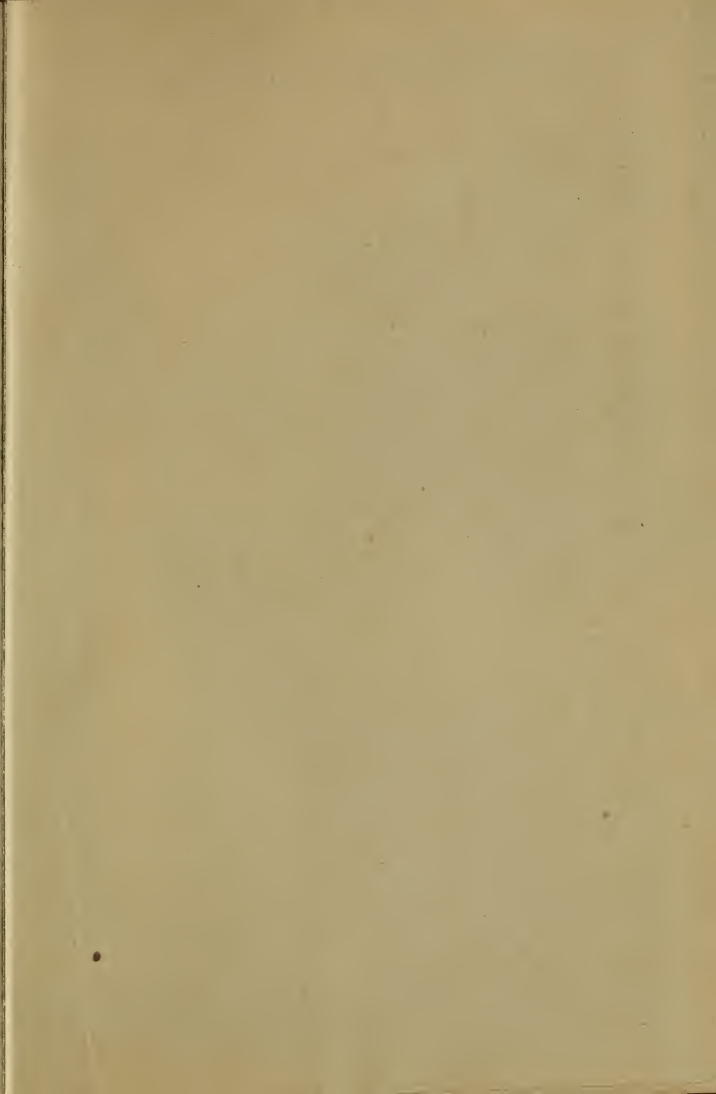
tures in Christ, old things (divisions, etc.) are passed away, behold all things are become new, 2 Cor. 5:17.

(c) Salvation and regeneration in scripture sometimes not only apply to this life, but in a few instances they apply to the complete redemption of man, in which he is saved from the possibility of falling. See, Isa. 45:17; Matt. 19:28. See, also, New Birth, chapter sixteen.

THE END.





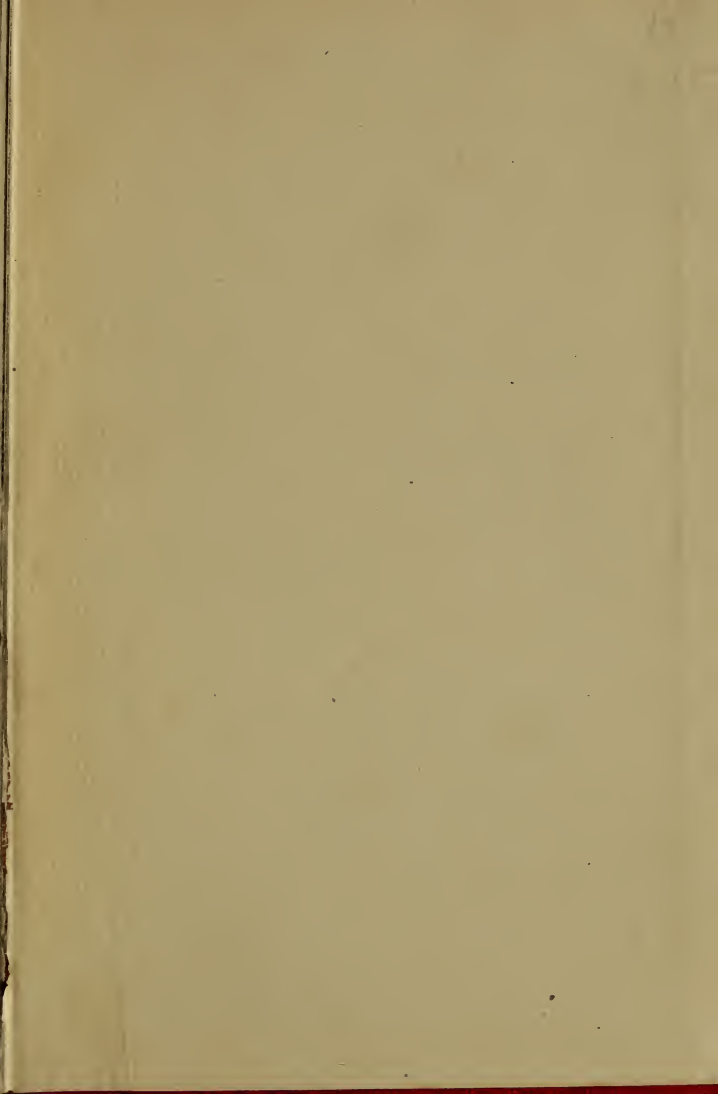


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